

PERIODICAL ACCOUNTS

RELATING TO THE

MISSIONS OF THE CHURCH

OF THE

UNITED BRETHREN,

ESTABLISHED AMONG THE

H E A T H E N.

V O L. II.

L O N D O N:

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AT the beginning of this *second Volume of the Periodical Accounts relating to the Missions of the United Brethren among the heathen*, we cannot omit making a few observations by way of preface.

1. We thank our gracious Lord and Savior, in whose name these Missions were begun, and by whose power and grace alone they are supported, not only that they are made productive of infinite good to many thousand souls, but that a special blessing has attended the communication of the Diaries and Letters sent to us by the Missionaries, from which the contents of these sheets are extracted. They have been read to all our congregations in more copious Extracts, and have greatly contributed to strengthen our faith, to keep alive a spirit of true hearts' unity with the Missionaries and their congregations, and to engage us in never-ceasing prayer, that the precious aim of the Lord with the church of the Brethren may be fully obtained, and there may never be wanting such who, by love constrained, willingly offer up soul and body to serve him in his house. Yea, would God that all the Lord's people were prophets!

2. We have received most pleasing testimonies that the more extended communication of accounts from our Missions, by these printed sheets, has been the means of edification to many souls. Many have also been led to join us in praise to God for the display of his wonder-working power in the conversion of the heathen, and in prayer to him for his aid and blessing upon the labors of his servants in foreign parts, and for a continual encrease of his kingdom in the world. We know that He hears and answers us, for the sake of his great pity and love to the poor human race.

3. We take this opportunity to repeat our warmest thanks to those of our Brethren and friends, who have felt themselves disposed to assist us in bearing the external burdens connected with the work of the Missions. The unsolicited and extraordinary help which we received in the present times, when the expence of supporting our Missions in so many parts of the world is greatly augmented, calls for our most grateful acknowledgments. Besides our obligations to individuals, we mention, with great gratitude, several donations received from our Brethren in other denominations, associated for the same purposes with us, such as the Missionary

tionary Societies at Edinburgh and Glasgow, the Baptist Society for the propagation of the Gospel, and the Trustees for the profits of the Evangelical Magazine. May the Lord bless and reward them, and every individual whose heart and hand He opens to help to build the walls of Jerusalem.

4. It has not been our custom hitherto, nor does it seem required of us by our friends, to print lists of benefactors, with an account of their subscriptions or donations, but we are ready to give to any one who desires it, a full explanation of the manner in which the Brethren's Missions are supported. Here it may suffice to say, that they have been wholly maintained by voluntary donations, and every one who considers their extent, will acknowledge that even with the most scrupulous attention to frugality, we stand in need of all the assistance God may mercifully give us through the hands of his children, and which we know by experience he will always render adequate to our necessities. It is moreover a blessing to us, that our faith be kept in constant exercise, and that we are taught to know, that in externals, as well as internals, we have no dependence but on the Grace of God.

If we were to recapitulate the many favors
bestowed

bestowed upon the Brethren's Church by God in their endeavors to bring the Gospel to Heathen nations, we should find no end. Without riches, without influence, without any reliance upon human help or wisdom, we first ventured upon him, and he was from the beginning our support, our wisdom, our strength and shield; to Him therefore belongs all the glory. And now in the present times of war and external calamity, he still remains our great Deliverer, so that we have not heard of any serious or destructive disturbance in any of our Missions, nor has the prevailing spirit of licentious opposition to the ruling powers, found the least entrance among the converts belonging to our congregations, either in the West Indies or elsewhere, but we can say with truth, that, having set their faces Zion-ward, they leave to the King of Kings and Lord of Lords the concerns of this transient world, thank him that he inclines the hearts of those he has appointed to rule over us to favour and protect His work, and pray him to bless them all with the knowledge of his truth, and with peace and salvation both here and hereafter.

Unto the Lamb that was slain and has redeemed us unto God out of every kindred and tongue and nation, be all Blessing and Honor, and Glory, and Power. Amen.

PERIODICAL ACCOUNTS

&c. &c. &c.

D I A R Y

OF THE

*Missionaries at Bavians Kloof, Cape of Good Hope,
of the Year 1795.*

JANUARY 1st, the Hottentots came as early as five in the morning to congratulate us to the New Year, not one would stay behind, but all, small and great, gave us this token of their affection. We had to-day a public meeting with a large auditory, and afterwards a meeting for prayer with the baptized. On the 2^d a Hottentot arrived from a place upwards of seventy English miles from hence. He said, he had long ago wished to come hither, but the people had told him so many bad things of us, that he durst not venture. Thus some had spread a report, that we teach the Hottentots to steal, murder, &c. that lately four of our Hottentots had been hanged for such practices; and that after the New Year we should be driven out of the country. The above Hottentot said, he had enquired concerning us at the Cape Town, but could gain no certain information, and therefore came himself to see all things with his own eyes, and to speak with his brother, who is one of our candidates for baptism. On the 3^d, we had our first conference this year, and opened it with fervent prayer to the Lord for his blessing and gracious counsel in all things, and for a continuance of that spirit of love and peace he has granted us hitherto. On the 5th, we began again to keep school, which all our people eagerly attended, having returned

from their work at the farmers' houses. In the evening meeting we announced to them the festival of Epiphany,* giving them an account of the wise men from the East, who were led to our Saviour in a miraculous manner, presented him with precious gifts, and worshipped him. This account produced the most lively emotion in the whole congregation, especially among the children, and when we added, that if they wished likewise to give him something in token of their love and thanks for what he has done for them, that might be acceptable to him, they should give him their hearts; and that whoever would do this, should now rise and kneel down with us: not one remained sitting, but all kneeled down, and the greater part of them joined aloud with us in prayer, till all melting into tears, their loud weeping prevented our proceeding. Thus also the poor Hottentots come with weeping and supplication, and the Lord will be a father unto them, and will lead them in a strait way, wherein they shall not stumble, according to his promise, in Jeremiah, xxxi. 9. On the 6th early, we prayed the Litany with the baptized Hottentots, and in another meeting communicated some accounts from Greenland. We wish to have accounts from other Missions, translated into Low-Dutch, to read to our people; for our verbal account of our Savior's work among other heathen-nations, excited great attention and much joy among them, especially when we told them, that on this day prayers are offered up in all our congregations in their behalf.

* This day is set apart in the congregations of the Brethren, as a day of prayer and thanksgiving for the work of God among heathen nations, of which also accounts are communicated.

In the evening Brother Marfeld set out for the Cape Town to procure some necessaries for our house-keeping, which are not to be had nearer home. The 8th many Hottentots came to speak with us about the means of salvation. One wept bitterly, and seemed inconsolable, that so many who now will not come to Jesus, must once cry out "to the mountains, fall on us, and to the hills, cover us." Both Elizabeth and Eve said, they had felt great uneasiness about their ingratitude, in not having come first to thank us for having made known to them the saving gospel of our Savior, and to desire that we would thank our Brethren in Europe for having sent us hither. They added, "we thank our Savior day and night for the mercy he has bestowed upon us, that we are baptized in his death, and partake of his body and blood in the Holy Communion." On the 14th, Jacob went to the post and called upon B. T. He demanded to know whether any of our Hottentots had quitted Bavian's Kloof. Being answered in the negative, B. T. desired they would soon begin to move off, or he would come and carry the refractory ones to the Cape Town. He added, that there were run-away Hottentots belonging to the Landdrost of Schwellendam at Bavians Kloof, and that the Landdrost meant to prefer a complaint to the Commissary about it. (All this is a false report.) On the 15th, an order arrived from B. T. for all our Hottentots to quit these premises on pain of punishment. Though these orders do not appear to come from Government, but only from a powerful individual, we and our people are brought into great perplexity by them. On the 16th, fifteen men came to us, to enquire what they should do? We answered, that we were at a loss what advice to give, and left it entirely to them. In the evening Brother Marfeld returned from the Cape Town. He had made this journey on horseback, and reached the Cape Town on the 8th, where

where he was received by Martin Laurence Schmidt's family with their wonted kindness. He writes;

" On the 9th, I waited upon the Commissary, Mr. R. and told him that an order had arrived at Bavians Kloof in the name of the Commissary, Mr. S. that all those Hottentots who had moved to us, should drive their cattle back to their former places of abode. I represented to him that the poor people could not exist without cattle, and if they must drive them away, some would be obliged to fetch their meat from a distance of three days' journey; I therefore begged his advice. He answered that I should go to Mr. S. myself, and probably he would revoke the order. A gentleman present observed, that it was nothing but a scheme of B. T's. contrivance. I now went to the Commissary, who received me with great civility, but said, he could not well grant my request, for the farmers were continually urging their old complaints, that if the Hottentots were instructed in the christian doctrine, they would soon become acquainted with the secrets of farming, &c. I answered, that the farmers only need seal their letters, and then the Hottentots could not read them. He replied, that he was well-disposed towards us, but had given, and could not revoke the order about the cattle. Yet he invited me to call again before I left the Cape Town. Colonel Gordon and Mr. Lessieur received me very kindly. The former enquired whether we had begun to make knives and other iron tools. I answered, that we had no forge. having been forbidden to build any thing, even a shed for our goats. He promised to speak with the Commissary about it. When I called upon Mr. S. on the 12th, he said, that though he could not revoke the order, he should remain our friend. Mr. R. to whom I paid a farewell visit, regretted that his present situation put it out of his power to grant our request, but that if he had any opportunity in future to serve us,

us, he should gladly embrace it. The good-will of the present Governors towards us is undoubtedly sincere, and fills us with gratitude, but they must yield to circumstances. They wished us God's blessing for our missionary labors."

Brother Marsveld brought the daily words of this year with a packet of accounts and letters, which having been mislaid on board a Dutch ship, had gone to Batavia. On the 19th, many women went to a wood, seven hours walk from hence, to dry peaches, which grow in great abundance, and are gathered both by the farmers and Hottentots. On the 20th our Hottentots acquainted us with their resolution, to go to the Cape Town to petition Government to permit them to live here. We told them to do what they thought most proper, and they accordingly set out on the 21st early. About ten o'clock B. T. arrived here, dressed in a serjeant's uniform. His behaviour was remarkably friendly, and we endeavored to shew him all possible kindness. After some time he informed us that he came here in the name of the Commissary, to make known the abovementioned order to the Hottentots, and to consult with us about their future subsistence. He then produced the letter, authorising him to execute the order. By this letter he was empowered to call in the aid of the field-corporals, to arrest the disobedient and carry them to the Cape Town, after previously conferring with us; but nothing was said about his consulting us as to the future maintenance of the Hottentots. We therefore answered, that we could not enter upon that subject, not being sufficiently acquainted with the circumstances of the country, nor could we judge whether the land hereabouts was sufficient for the maintenance of their cattle or not; thus much however we knew, that hitherto not one had perished for hunger. He replied, that that would happen in the rainy season; but as the Hottentots were not at home, and he could not acquaint them with

with the order, he returned home in the afternoon. On the 22d, as some women were working in our garden, they all ran off on a sudden and set up a loud shriek. On enquiry, we found that a large and very venomous serpent, called a tree-serpent, was sitting at the top of a pole. This kind of serpent cannot be safely attacked but with a gun, and Brother Kuehnel was so fortunate as to kill her at the first shot. It happened but a short time ago, that a farmer in our neighbourhood went out in the dusk of the evening and was bit by one of them in attempting to destroy her. The following morning early he died. We thank God for preserving us hitherto, for many of these serpents have been discovered in our neighbourhood. On the 29th our Hottentots returned from the Cape. They were much cast down, having been twice at the office, but in vain. They were asked, whither they meant to go after they had finished their learning, and the peasants had meanwhile taken possession of their former places? They answered, that they intended to stay and live with us, and not to return to their former places. In this they show more understanding than many christians. The latter think that when the Hottentots are instructed in the first doctrines of the Christian Religion, and baptized, that they then may return to their former habitations and make room for others to be taught. But the Hottentots say, "we must live in a place where we may daily hear and profit by the word of God, and we cannot return to our old wild ways." This is the language of the unbaptized, but the baptized go farther. Several of them said, "we cannot forsake the Christian congregation, let the consequences be what they will. This appears to us as if we should deny the Lord Jesus, and we know that the sufferings of this time are but short, and will be followed by everlasting happiness, &c." They also conversed with the Hottentot captain, called Stoffel, who informed

informed them more fully of the crafty insinuations of some of the country people, to rob them of the good-will of government. B. T. had bribed this man, according to his own confession, with two shillings and a bottle of wine, to give out that the Hottentots at Bavians Kloof had so much cattle, that the farmers' cattle would be all driven away by them, &c. All this is to answer some private end of his own family. We heard this account with sorrow, and endeavored to comfort the poor Hottentots as well as we could. But, dear Brethren, represent to yourselves what we must feel, to see this beautiful and rising work of God betrayed and sold for a couple of shillings and a bottle of wine, and to be obliged to be silent, lest we make bad worse. For it behoves us not to resist the orders of government, though founded upon misrepresentations, or to do or say any thing which might be a bad example to our people. However God our Lord reigns in heaven and on earth; he has destroyed the power of the Devil, and he will know how to protect and carry on his work for his name's Glory, though we see no means of deliverance.

February 2d, one of our people told us that he had sold some of his cattle and would part with the rest, rather than follow them to his old place. Two families have already been compelled by B. T. to quit our place. He comforted them by saying, that they would only be a little farther from the church, and they ought not to fare better than the christians, some of whom were three days' journey from their churches. This is true enough, but they are not much troubled on that account,

The former dwelling places of many of our Hottentots are 150 English miles distant from hence. They are very loath to return, and declare that they cannot forsake the word of God. Amidst all these troubles we were visited as

much as ever by people who came to enquire what they should do to be saved.

On the 4th, in the evening, Jacob, Eve, and Rachel were confirmed previous to the first enjoyment of the Lord's Supper. On the 5th, several Hottentots came, and with many tears bewailed their lost and undone estate by nature. They asked whether Jesus Christ would also have mercy upon them, for they had committed every possible sin, and were not worthy to walk on the earth. On the 6th, a woman called upon us, and with bitter lamentations complained that she must now quit this place and return to her old dwelling, merely to attend her sheep. Formerly she had been unwilling to move hither, but came by B. T's advice, who asked her, whether she meant to remain the only one of all her people who refused to be taught. Shortly after her arrival, the grace of God appeared manifest in her soul, and she received the gospel in faith, and now she is driven away, and all her entreaties are vain. On the 7th, we partook of the Lord's Supper, with the three Hottentots lately confirmed. Susanna became candidate, and on the 8th, came to express her gratitude. She said, "I have for some time past felt inexpressibly happy, and could do nothing all last night but weep for joy." On the 12th, some Hottentots, who were digging for clay, discovered a serpent's nest with eleven eggs in it. On opening them they were found to contain live serpents, each about eight inches long, which were immediately destroyed, being a very dangerous and troublesome sort of vermin. On the 13th, we heard that a Hottentot, who had been forced to leave us and return to his old dwelling place, had been driven away from that likewise by a peasant, who claimed the ground and had begun to build upon it. However Baas Teunis obliged the peasant to quit his unjust claim, and make room for the Hottentot.

Hottentot. The 17th, Sarah, who yesterday went to a peasant on business, returned full of terror and sorrow. The peasant had told her, that the Landdrost of Stellenbosch would come in a few days and bring a written order from the magistrates, that we should quit this place in three days and go beyond the christian boundary; and in case of refusal, be sent to Batavia. We could hardly comfort her and the rest of our people on this occasion. They said, "The peasants may do with us what they please, if they only would not hurt our teachers." Indeed, while we endeavour to comfort them, we ourselves want comfort, for the present prospects are very dismal. To-day B. T. sent another order to the Hottentots to quit the premises, adding, that he did not wish to expose them to the ignominy of being carried to the Cape by the constables. He added, that those who would remain, should not be any more permitted to keep cattle here for killing, but kill where they fed them, and bring their meat hither. This is impossible, as some live 150 English miles off, and cannot get even salt enough for common use, much less for making salt provisions. On the 18th, at nine in the morning, we discovered a waggon with eight horses and two horsemen, on the other side of the river coming towards us. We felt rather some anxiety, as it was plain, that it was no peasant, but a stranger. The waggon halted on this side of the river, when a gentleman alighted from the carriage, and all three came to us on foot. This renewed our suspicions and fears, but we found ourselves mistaken. The waggon had been ordered to halt, that the slaves who attended it might not be infected by the epidemical disease prevailing here. We now went to meet our guests and bid them welcome. One of them asked immediately whether we knew him. He was Mr. Clude, the proprietor of the vineyards of Constantia, who invited us to his house when we first arrived at the Cape, by the recom-

mendation of a gentleman at Dooren near Zeist in Holland. The other was a gentleman from Stellenbosch, a Mr. Hofman, late a Privy Counsellor, and the third, Andrew Otto, a field corporal, who lives about 15 English miles from hence. Mr. Clude said he came to bring his friends' compliments, who complained that we had never written to him, and made much enquiry concerning us, which he should be glad to give an answer to. He therefore wished to ask some questions, First, how many Hottentots we had found here. Secondly, how many had moved to us. Thirdly, how many had died of the epidemical disease. Fourthly, how many had been to school? We could not give him very accurate answers to these four, but the Fifth, how much cattle we had? we could answer precisely, five oxen, five cows, two calves, one hundred goats, one horse and two sheep. He wondered that we had so few of each, said, that he had heard that the Hottentots had been ordered to send their cattle away, and asked the cause. We replied, we knew of none, but that it was reported, there was no room, and that their cattle would die for hunger; he replied, that this was false, for that the spot between the house and the river would maintain one hundred oxen. Our government, added he, has been greatly misinformed. Mr. Otto observed, that it would do great harm to drive the Hottentots away, for if Hottentots were wanted at any time, they might now be had, which would not be the case if they lived dispersed. Meanwhile almost all the Hottentots assembled before the house, hoping that these gentlemen could and would redress their grievances. Mr. Hofman had promised those who went to the Cape Town, that he would speak in their behalf, and likewise come hither and take a view of the place. He therefore went to them and heard that B. T. had impounded many of their cattle and made them pay a shilling a-head to
 redeem

redeem them. This he reported to Mr. Clude on his return, when both expressed their surprise at this piece of intelligence, and noted down the names of above fifty who had been thus treated. He then asked "what they lived there for?" They answered "to hear the word of God." He replied, "you do well to hear and believe it. You must not think that our government, or any body of men has sent these people to you. Not man, but God has sent them, and if you are obedient to them, you will become a happy people." Mr. Clude observed, that he remembered this spot ever since the year 1738, when he attended Brother George Schmidt. This visit, which lasted about an hour, gave us great comfort and renewed our hopes of help. Having taken a minute view of every thing, they proceeded from hence to the land belonging to the Hottentots, upon which Mr. T. junior has begun to build and to drive away the Hottentots, of which they likewise took a survey. On the 20th, a Hottentot came from a place about seventy English miles distant to speak with us. He brought a discharge in writing from a farmer, stating that he had served his time honestly and faithfully, and was now a free man. In the beginning the farmer refused to let him go, upon which the Hottentot said: "Well, if my master will answer for my soul, that that shall not be lost, I am very willing to stay and serve you all my life; but you must answer for me, and take the whole blame upon yourself if I am undone." The farmer hesitated awhile and then replied: "My friend, I cannot answer for my own soul, much less for that of another man; you may go." On the 21st, the above-mentioned sick man, who thought he was bewitched, sent for Brother Schwinn, and told him, that some years ago, when he was servant to a farmer, he had shot a bastard Hottentot, and that perhaps might be the cause of his illnesses.

ness. First he only wounded the man, but the farmer ordered him to fire again and kill him. Thus the poor Hottentots are used in the most shameful manner. On the 22d, Hannah returned from B. T. She begged him to permit her few oxen and cows to remain here, but was refused. She then replied, "I cannot, and I will not forsake my teachers, let what will happen to me." This is the language of a great many. On the 23d, Rachel was delivered of a son, which we resolved to baptize. She desired Brother Schwinn, with Jacob and Sarah, to stand as witnesses. Brother Kuehnel held the child and Brother Marsveld baptized it. We had previously spoken with the witnesses and told them what an important charge they take upon them, as they not only are called upon to commend the infant in prayer to God at its baptism, but to take all possible care that it be educated in the fear and admonition of the Lord, as well as their own. Many of our people declared afterwards that they had received a peculiar blessing in seeing a child baptized into the death of Jesus.

The 27th, we began to build a kind of penthouse, to keep our pumpkins from the wet. The Hottentots eat them with relish, and, as we have a pretty large crop, we intend to give them to our servants. Our garden-crop this season was small, except of pumpkins and beans; the other plants were devoured by beetles and caterpillars, which is the case throughout all the country. But had we even reaped more we should not have known where to deposit our store. The house and kitchen we cannot employ as store rooms, for both the meetings and schools are held in them, and the flooring under the roof is so weak, that we can only venture to put very light things upon it. We have therefore no other place but the small chamber where we sleep. To build an out-house is not possible, for we are forbid to erect any building whatever. Formerly we thought of building
a church,

a church, now we only wish to run up a large Hottentot hut as a meeting place, but we are not even allowed to do that. Hitherto we have kept school chiefly under the great pear-tree; but the season of the year will soon prevent it. When we have the school in the forenoon with the children, and in the afternoon with the women in the house or hall, the crowd and closeness of the air is so great, that it is almost insupportable, and all communication between the room and the house door is prevented. Added to this, we ought now to lay in a store of all kinds of provisions and necessaries, as there is no possibility of crossing the river in the rainy season, to fetch what we want from the Cape Town. It may be asked, how we managed last year? At that time B. T. was our friend and assisted us, but now we cannot reckon much upon him. We have no dependance upon any man, the Lord alone is our refuge. To-day four women and three children came and begged permission to stay here.

On the 28th, we celebrated the anniversary of our moving into this house two years ago, and offered up prayer and thanksgiving to our Savior for all the grace and favors we have experienced from him, and for the blessing he has caused to attend our poor services, begging his pardon for all our faults and mistakes, and commending ourselves anew to his protection and blessing. We cannot but observe with great pleasure, that just at this time, when our external affairs wear such a gloomy appearance, there is a peculiar awakening among the people. Hardly a day passes, but one and sometimes many Hottentots come to us, chiefly new people, to ask what they shall do to obtain remission of their sins and peace with God, accompanying their words with many tears.

March 1st, two Germans visited us. One of them, called Rudolph, was once a fortnight at New Dietendorff.

On

On the 6th, Sufanna returned from the Landdrost of Stellenbosch with a letter to a farmer, who had detained her son in his service upon some frivolous pretence. The farmer himself came hither on the 9th, and told us that government had extended the power of the farmers so as to allow them to force the Hottentots into service, and to inflict what punishment they pleased upon them. Though we could not credit a story so repugnant to the lenity of our present rulers, it grieved us exceedingly to hear this man's wild assertions, in which as we were afterwards informed, there was not one word of truth. On the 16th, we got a kraal set up on the opposite bank of the river for our goats, this side being unhealthy for them. We have not been successful in rearing cattle, and should therefore give up all thoughts of keeping any; but without oxen we could get neither firewood, nor corn, nor flour. As to flour, there are yet more difficulties. There is a mill about seven English miles from hence, which we do not count far, but it is the only one in a large tract of country, and has more work than it can do. Our cart has now been four days at the mill and may be detained as many more, during which we must keep two men in waiting at a considerable expence. During the rainy season, the farmers grind their corn, but only for their own use. If we knew that we should be permitted to remain here we might do the same, for there is water enough in the river Sonderend to turn a mill, even in the driest season.

On the 25th, we had a public meeting, at which all the Hottentots attended. A woman was baptised, and called Louisa. The presence and peace of God comforted our hearts, and he laid his blessing both upon this transaction and the contemplation of his love, in sending his Son to save a sinful race. Some Hottentots, who returned from
 confessed

their work at a farmer's, came of their own accord, confessed that they had been guilty of sinful practices, and begged our forgiveness. We directed them to seek pardon and deliverance from the dominion of sin from our Savior.

On the 28th, we were glad to receive a letter from B. T. in a style more friendly and cordial than any we have seen from him for this long time, and we considered it as foreboding some good. On the 31st, we entered with prayer and supplication upon the celebration of the Passion-week, and began to repeat the reading of the history of our Savior's sufferings, dividing it into four lessons.

During this month hardly a day passed on which some Hottentots did not come to enquire after the way of salvation."

(Thus far this Diary was brought to Europe by some of our Missionaries returning from the East Indies in a Danish vessel. The following was received by the return of an English transport.)

April 1st, we spoke with every individual belonging to our congregation. The declarations of the communicants were in a peculiar manner satisfactory. On the 3d, being Good Friday, after reading the history of our Lord's crucifixion, to the words—" *He bowed his head and gave up the Ghost,*" we kneeled down, thanked our Savior for his bitter death as the atonement for our sins, and prayed him to grant to us and our people such an experience of his power and all-sufficient merit, that we might ever bear his sufferings in mind, for the mortifying of every sinful propensity within us, and the establishing of our hearts in the only saving doctrine of the crucified Savior of the world. During the prayer, all were moved to tears, and when we rose and began to sing a hymn concerning our Savior's death

and burial*, we were stopped short by the loud weeping of the congregation and the emotion of our own hearts. After the service was concluded, the people were seen here and there kneeling among the bushes, weeping and crying to the Lord to have mercy upon them for his agony and death's sake.

In general all our meetings during this season were attended with peculiar grace and blessing, and the Hottentots flocked to us from the whole neighbourhood.

On the 8th, the Brethren Marfeld and Schwinn went to visit a farmer on the other side of the great mountain behind our house, and took Jacob with them. They write, "This mountain is uncommonly high and steep, and there is danger, especially in descending. The prospect from its summit is extremely beautiful, both towards the sea and the plain country. When we arrived at the farmers' house we were desired to preach to the company. This we declined, preferring profitable conversation concerning the state of our hearts, and the way of salvation through Christ. Another farmer hearing of our arrival, sent to desire us to come to his house on the following day. We were afraid to cross the mountain by night, and therefore contrived to visit him this evening. He received and entertained us with great kindness. One of his female slaves, of whom we had heard that she was very eager to hear the word of God, came to us and complained of her lost estate by nature, adding, that whenever she attempted to pray, something always whispered to her, "Cease and depart, thou cursed, into

* The hymn here mentioned was that favorite German hymn. "*Da sind wir arm und blöde, &c. O du, in Todes-Staub, &c.*"

everlasting fire." We answered that she should not listen to this insinuation, for these were not the words of Jesus to lost and repenting sinners. He graciously invites them only to believe in, and come to him, that he may give them everlasting life, &c. On the following day we returned to Bavians Kloof. Meanwhile Brother Kuehnel had a visit from Mr. T. jun. He gave him an account of some transactions of importance to us. It has been mentioned above, that some time ago a Mr. Clude made particular enquiry about our settlement here, and the land lately taken possession of by B. T. He was convinced of the untruth of the assertions concerning the want of room for the Hottentots' cattle, and on his return informed government that they had been deceived, and that at least five hundred head of oxen might be maintained here. In consequence of this information, the Commissary revoked the order for the removal of the Hottentots' cattle, and Mr. Clude purchased the ground, chiefly (as he said) with a view to the safety of the Mission. Mr. T. likewise mentioned a report that there were Moravian Brethren on board a Danish ship, just arrived at the Cape, but not going to settle here. This was confirmed on the 10th, by the arrival of a farmer, who told us that he had brought some things for us as far as his house, and delivered us letters from Brother Staal at Tranquebar, Brother Metz and Sister Woltersdorf. The two latter informed us of their arrival at the Cape Town on their passage to Europe, regretted that as their ship was going to proceed on the 12th, they could not come to see us, but expressed a great desire to see us at the Cape Town. We therefore resolved, that as we could not all have that pleasure, the Brethren Marfeld and Kuehnel should go and visit them. During their absence (Brother Schwinn writes) I had a visit from the Inspector of the warm baths with a large company, I entertained them as well as I could, and

they spent the Sunday with us. They were surprized and pleased to see the orderly and quiet behaviour of the Hottentots, and even said, "these people put us christians to shame. If we lived nearer, we should come hither every Sunday."

On the 13th, I was visited by a man who has long attended our preaching, but now came for the first time to speak with us. He said, "that ever since the Passion-week he was in constant heaviness and terror, and did not know what to do for help, that he had long been uneasy, but now could neither eat nor sleep for sorrow." On enquiry, why he did not sooner come to us, he replied, that he had hated us and our doctrine, and often felt disposed to curse us aloud, and run out of the meeting-place, especially because we taught, that whoever did not come as an undone sinner to Jesus must be eternally lost, and that self-righteousness was the most horrible sin. "Now," added he, "I have been with many excellent christians, who told me, that salvation depended upon my behavior in this world; and I was counted an exemplary character among my people: whereas many of those who are now baptized, I have known as notorious sinners, and yet they run before me. I therefore wished you had never come hither to torment me; but when last Sunday you called upon those who thought themselves better than such as had lived in many open sins, to examine themselves, whether they loved the Lord with all their soul and strength, and their neighbor as themselves; I was thunderstruck, and said to my wife, "I am lost, I shall go down to hell." This he related with many tears. I then spoke to him of the great love of Jesus to self-condemned sinners, and he seemed to receive the glad tidings in faith, thanked me, and begged me to pray for him.

On the 15th, in our evening meeting, I read the 11th and 12th chapters of the Acts of the Apostles. The Hottentots came afterwards to enquire what that sheet meant, which in

Peter's

Peter's vision descended from heaven full of all manner of beasts and creeping things. This gave me an opportunity to speak of the love of God even towards the worst and most despised heathen, encouraging them to believe in and come to Jesus Christ their Savior.

On the 16th, the Brethren Marfveld and Kuehnel returned from the Cape Town and gave the following account of their visit.

" The 18th, we left Bavians Kloof, the Hottentots crowding around us, to beg we would persuade our Brethren and Sisters at the Cape Town to visit them. On the 11th, we met with various hardships and could get nothing to eat all day. Our horses grew so faint that it seemed impossible for us to reach the town this evening. We were likewise told on the road, that our people had taken leave and would sail the next day. However we got forward as well as we could, and arrived at our friend Schmidt's house at half past nine in the evening, where we found the whole company sitting at supper. The joy we felt on both sides cannot be described, and though we were excessively fatigued, we never thought of going to bed to-night. In the morning we were informed to our great joy, that our travellers might stay another day. Thus we spent the 12th with them in the most pleasant and profitable manner, and as they had not had the Lord's Supper for a considerable time, they desired we might partake of it together. This was done with an inexpressible sensation of our Savior's presence. Having taken an affecting leave of them early on the 13th, Brother Kuehnel accompanied them on board. We spent the rest of the day in visiting our friends, and among them the Lutheran and Calvinist Ministers. On the 14th, we waited upon the Commissaries and Colonel Gordon. We were received by them with great cordiality, but found all the gentleman in government more than usually engaged
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with public affairs, so that we had no opportunity of speaking of our own concerns. Two ships having arrived on the 12th, in False Bay, we made immediate enquiry whether any letters &c. were on board for us, but found none. Shortly before our departure we heard with pleasure that our Hottentot Jacob had spent his time very usefully in conversing with the Hottentots about the only way of salvation. He spoke to them in a manner that very much surprized the hearers, and made a good impresson upon the Hottentots. On our return we were graciously preserved by the Lord from all harm, and arrived safe on the 16th with Brother Schwinn."

On the 19th, in the morning-meeting we delivered the salutations of our travellers to the congregation, and mentioned that we should insert their names into the prayers for travellers in the Litany, for some weeks to come. Our people now became more than ever desirous of seeing more European Brethren arrive here, and often reminded Jacob that he had been highly favoured to see the Missionaries at the Cape Town. In the evening a German visited us, who has spent thirty-three years in this country. He desired leave to send a girl about twenty years old, the daughter of an Hottentot woman, to our school, with a view to have her baptized, and enquired how long she must remain with us for that purpose. We answered, that we were not schoolmasters, who kept school merely with a view to the instruction of their scholars in various parts of useful knowledge, but that our only view was, that they might be converted with their whole heart to the Lord, and whoever had not that mind, would be sent away again.

In these days we were called to see several sick people, and both they and many of our visitors expressed the most fervent desire to know Jesus as the Savior of sinners. We encouraged them to believe and venture all upon his love and mercy towards them.

May 2d, we partook of the Lord's Supper, to which Sufanna, who had been previously confirmed on the 29th of last month, was admitted for the first time. On the 3d, after the evening meeting, we gave our people notice, that there was no occasion for their coming one by one, both before and after the meeting, to pay their respects to us, which they had hitherto always considered as their duty; but that we took for granted, that they loved and respected us, without the form of declaring it, which as their numbers encrease, grows troublesome both to them and us. A considerable number of Hottentots came to-day to converse with us about the way of salvation. Among them was a woman who lives about two hours distance, and whom we had always seen here on Sundays. She said, "I am very unhappy at home, and indeed never easy, but when I think of Bavians Kloof, especially when Sunday is approaching. On that day I feel happy, because I can meet God's people and sit down amongst them; but when I must return home, it is as if I was going into the fire." She is married to a slave and therefore much confined. On the 5th, before day-break, the visits of the Hottentots commenced. Ever since the Passion-week and Easter, there is a great awakening among the people. Many strange heathen come from far, expressing their desire to be saved, and shedding many tears, while they confess themselves lost sinners. On the 7th, a plentiful rain fell and refreshed our garden. But it did not prevent those Hottentots, who live at an hour's distance, from coming to the evening-meeting. The rain continued very violent on the following day, and proved fatal to our goats. Of one hundred and six we have only thirty-six left, and are told that they will all die during the rainy season.

On the 14th, being Ascension Day, the presence of our Lord was most comfortably felt according to his promise, when we met to consider his having ascended up on high
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and led captivity captive, to prepare a place for his redeemed ones, and now to intercede for us before the throne of God. Of the six persons who had been sometime excluded from the school, four were re-admitted to-day, having repented of, and confessed their transgressions. In our Missions-conference on the 16th, we took the present state of all our people into consideration, with hearts filled with thanks and praise to our gracious God and Savior, who blesses our poor labors amongst them far beyond all our expectation. Having resolved to baptize two men and four women on the next prayer-day, we sent for them, and desired to know how their minds were now disposed. They cheerfully answered, "We wish for no greater happiness, than to belong to the Lord, and through his grace to live alone for him in this world." On the 17th, after praying the Litany, the congregation was informed that Hannah, who had been excluded some time on account of offensive conduct, had sincerely repented of her transgressions, sought our Savior's forgiveness, and now begged the congregation to forgive and re-admit her to fellowship. We then kneeled down and in fervent prayer commended this poor soul and ourselves to the mercy and preservation of the Lord. At ten was the baptism of the above-named persons, who were called David, Abraham, Rosina, Juliana, Jane and Caroline. The four women were dressed in white cloaths, as were most of the baptized. In the week-days they appear in sheep-skins, but on Sunday's come very neatly dressed to church, being enabled to do so, by receiving from the farmers' wives old cloaths instead of money, in pay for their work. On the 24th, being Whitsunday, a farmer and his wife visited us. Several farmers' families had announced visits, but the heavy rains prevented their coming. To tell the truth, we were glad of it, for the visits of the white people on Sundays are very troublesome. They take up
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all the seats in our place of worship, and the poor Hottentots must stand without, though we are here merely for their sakes, and most of the white people come only out of curiosity. The day following a man was baptized and called Isaac. We pitied our poor people exceedingly. It rained so hard that they were wet through before they arrived, and most of them had to stand without during service. Nevertheless they listen with an eagerness and attention, which no external inconvenience can divert.

On the 27th, we heard that a man, who has not been long here, waked one of our candidates for baptism at midnight, and told him that he could not sleep for distress of mind, begging that he would tell him something of what our Savior had suffered for such sinners as himself. This the candidate did as well as he could.

On the 30th, we had the inexpressible satisfaction to receive letters from Europe, dated in April and August, 1794.

June 3d, a family moved hither from a distance of 120 English miles to hear the word of God. We heard from another part of the country that the displeasure of the farmers at the instruction of the Hottentots daily encreases, and we were informed to-day that an armed troop of them would certainly come hither, take us prisoners, and send us to Batavia. The Hottentots are surprized that we appear indifferent to such reports, and shew great apprehension for our safety, but when we tell them that we trust in the Lord, without whose permission nothing can happen unto us, they also take courage.

On the 13th, we heard the report of cannon, four shot being fired successively as signals to give notice that all Hottentots, able to bear arms, should immediately repair to the Cape Town. Our people declared their aversion to it, we therefore gave them an admonition in the evening-meeting, representing that it was their christian duty, in all things

to obey the magistrates. This had the desired effect, for Jacob and Isaac set out immediately for the town, and the rest followed soon after. Isaac came to enquire, whether, if he was ordered to go against an enemy, he should kill him. We told him, that we could say nothing more, than that he should be obedient to his superiors. We then exhorted them all with great earnestness, to commend themselves daily to the mercy and help of our Savior, both as to soul and body. The day following we received a letter from Baas Teunis, ordering all our Hottentots to march to the Cape Town; we were therefore glad that they had obeyed the first summons and were all gone except Abraham and David, who were confined by illness. Our desire now increased with every day to learn what was going forward at the Cape; the general report being, that the French were come to take possession of it. However we were soon informed that not French, but English troops had arrived in the bay. On the 19th, a tiger made his appearance not far from our house, where he killed five goats belonging to our Hottentots. Some armed people went immediately in search of him, but he escaped. On the 31st, we heard that a Hottentot from Stellenbosch, who had been commanded to go to the Cape Town, had fled hither, hoping to be free; we therefore gave notice in the evening-meeting, that no such deserters should be taken in by any of our people. To-day Baas Teunis came to us and behaved remarkably friendly. He had received orders to bring all the Hottentots he could find to the Cape Town. All the old, the sick and lame were therefore brought together before our house, thirty-five in number, and he pronounced eighteen of them fit for service, who were ordered to march early the next morning to the town. He then observed to us, that the country had never been in a worse situation, that the enemy was besieging the Cape Town, and the farmers in the country were in open rebellion

rebellion, and had even removed several Landdrosts and put their own friends in their places. In Schwellendam they had dismissed both the Landdrost and his secretary. The insurgents were reported to be about 125 in number. On the 22d, reports still more alarming reached us, among which one was, that many farmers, who will not join the insurgents fly to the town for safety, all those being threatened with death who refuse to assist them. We could not be indifferent to these things, knowing the enmity of most of the farmers to us and our labor among the Hottentots. The day following we were informed that the insurgents had advanced beyond Schwellendam, and meant first to come and set fire to our settlement, and then to march to the Cape. On the 24th, additional dreadful reports prevailed. We looked anxiously around for some friend, to whom we might fly in case they were realized, or get some advice for the present, but could find none except Andrew Otto, a field corporal. The Brethren Marfeld and Kuchnel therefore went to him. Meanwhile Brother Schwinn was alone, and writes, that he never felt such anxiety in his life. One messenger after the other arrived, to say that the insurgents were fast approaching. The baptized Hottentots flocked together and cried, "O that they would but spare our teachers;" asking Brother Schwinn, whether we meant to fly? He answered, that he should first await the return of his Brethren. They then declared that if we fled, they would all go with us, and if we resolved to stay, they would not forsake, but die with us. The candidates for baptism and many others said the same. One of them exclaimed: "Can God, by whose power heaven and earth were made, suffer these men to do such a wicked thing? That I cannot believe. He is powerful enough to prevent their coming, therefore let us constantly pray to him to protect us."

Brother Schwinn writes, " In the evening when it began to grow dark, and I was standing in our chamber, reflecting upon our situation, and lifting up my heart to the Lord in prayer, all on a sudden I espied a number of people standing before the house apparently armed. At first I was exceedingly terrified and thought the insurgents were there. But recollecting myself, I perceived that they were Hot-tentots, twelve in number, each bearing a stick on his shoulder with a bundle. On enquiry I found that they came from the Schlangen river (see Vol. I. p. 336) and desired to hear the gospel. They had been first at B. T's house, who endeavored to persuade them to return, and on their refusal, ordered them to march to the Cape Town. He then detained their wives and children, and declared that he should never suffer them to go to Bavians Kloof." On the 25th, at noon the Brethren Marfeld and Kuehnelt returned home. They heard every where, that the insurgents had retreated, but declared that they would soon return and burn our settlement. In coming home, our Brethren met a man just arrived from the Cape, who reported that the English had prepared themselves to attack the Cape Town, but that our people were resolved to defend it to the last extremity. The above-mentioned twelve men remained here to-day, and attended the evening-meeting with great seriousness. Five women belonging to them arrived the day after, having obtained leave from B. T. to visit us. These poor people would gladly have settled here, but B. T. has ordered them all home again. By what authority he does these things, we cannot tell. Our people told them that when they had done duty at the Cape Town they should be very welcome to return. Every one of the last days of this month brought new and alarming reports, but we fly unto, and find refuge and peace in our Lord and Savior.

July

July 3d, we partook of the Holy Sacrament in the peace of Jesus. We received to-day a letter from Mr. Heuser at the Cape Town. He wrote that the English laid siege to the place, but that the inhabitants were resolved to defend themselves, and added, that a vessel which had some things on board for us had been seized by the English; that all Holland was in possession of the French, and that the Prince of Orange was in England. Thus we found ourselves, to our great sorrow, for the present cut off from all communication with our Brethren in Europe, and could not learn by any means how our congregations at Zeist and Neuwied may have fared. On the 5th, a messenger arrived from B. T. to say, that he had been informed that many Hottentots had arrived here with much cattle, and that we should send them all to the Cape, and drive their cattle away. He was followed by another, ordering that every Hottentot that could be found any where should repair to the Cape Town. A message was likewise sent by Government to the insurgents, desiring them to come, mention their complaints, and to expect certain redress, if they would but assist in defending the country. Their answer was, that they would not desist from their present purposes. The messenger from B. T. finding no Hottentots here, returned, but on the 9th, seven of those whom he had been seeking arrived. We called them together, and told them that they should obey the summons without murmuring, and go to B. T. immediately, to whom we would give them a letter.

Amidst all these troubles, we perceive a powerful work of the Spirit of God in the hearts of our people, especially in some of the new-comers; but as we are uncertain how it will be both with us and them, we cannot think of baptizing any at present. Their minds are also filled with terror, and the farmers frighten them by all kinds of dreadful reports. On the 11th, a Hottentot came to us, saying, that
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he could no longer be silent, but must inform us of what he had heard. One of the insurgents, who had assisted in the outrage committed at Schwellendam, asked him if he went to our school. On his answering in the affirmative, the man observed, that the school would soon be at an end. "What," added he, "are the Hottentots to be made wise, when so many christian children run about and learn nothing. Only wait a little and your place shall be destroyed, for I would have you to know that *we* are now the governors." We were also informed to-day that the insurgents mean to hold a council at Schwellendam on the 3d of next month.

On the 12th, we received a letter from Mr. Schmidt at the Cape Town. He laments the misery of the present times, and expresses a wish to retire to Bavians Kloof. The reports of the approach of the insurgents increased so fast these days, that even our most steady people begin to be seriously alarmed, and often ask, when we mean to fly, that they may act accordingly. We must confess that we are not without anxiety, nor can we give the poor people any advice, but that they should act as they felt themselves disposed, for if they waited for our flight, they would not gain any assistance from us. On the 15th, we resolved that Brother Marfeldt should go to Peter Dohi, and Brother Kuehnelt to Gildenheiser and Mary, to gain some intelligence of the real state of the country. They returned with a very dismal account of the present situation of affairs. Peter Dohi however promised to furnish us with horses for our flight, and to take care of our cattle in case of necessity. As many of our Hottentots appear exceedingly terrified and stay here merely on our account, having declared that they never could think of forsaking us, who had come hither for their sakes alone, we took occasion in the evening-meeting on the 11th, to tell them, that we should not take it amiss in any one of them to fly to a place of safety, and
begged

begged them to act quite unconstrained herein. Late in the evening four of the baptized, with an old Hottentot, came to take leave of us, saying that they could not hold out any longer, but should seek refuge in the mountains. They shed many tears at parting, and we felt great pity for them, for the night was uncommonly dark. On the 17th, Brother Kuehnel rode to B. T. to ask his advice. He first gave him a most deplorable account of the state of the country, and then observed, that the insurgents, who now call themselves *Nationals*, were exceedingly enraged at us on account of our school, to which the Hottentots flock from all parts. They say "How are we to have any work done, for we have no slaves; the Hottentots have been for so many years the farmers servants and never received any instruction, why are they now to be taught? You who live on the river Sonderend may have Hottentots enough, but what are we to do? Why will not these Moravians come into our part of the country, they might live with us as comfortably as any where else." B. T. therefore advised that we should send back all those Hottentots who had come to us from Schwelendam, that the nationals might be satisfied, for he was sure that a great misfortune would befall us, if we persisted in keeping them. He added, that he was now detaining fifty-three Hottentots on this side the river, who wanted to settle at Bavians Kloof, but that he could not persuade them to return. He therefore requested that we would speak to them, for one word from us would avail more than ten from him. Upon these terms he thought he might promise us safety. This advice caused us the greatest perplexity, and we prayed the Lord to direct us what to do. After much consultation, we could not but think that it would be most advisable for the present to consult both our own and our people's safety. But you cannot conceive, dear Brethren, what we felt on this occasion. To tell these people, in whose hearts we perceive

ceive such a powerful work of the Spirit of God, who declare that they will rather suffer all things than forsake a place where they are taught the way of salvation, and who hear the gospel of our Savior's death and sufferings with the greatest eagerness, to tell such people to depart to their old places, and to their heathenish acquaintance, is more than we can bear. Yet it seemed necessary under the present circumstances, and we were obliged to conquer our feelings, and to make known our concurrence with B. T's proposal. We commended them in fervent prayer to the mercy and protection of God our Savior. He over-rules all things, and can put an end to our present troubles, when He thinks fit.

We now resolved to close our school for the present, and to convene all our people to-morrow, and inform them of our final decision. In the evening most of the women and children fled to the mountains, and hid themselves among the rocks, fearing to be surprized in the night. Early in the morning we saw them coming forth from their hiding-places, and as soon as they arrived, called them together, and proposed the above-mentioned subject. We cannot describe the impression our address made upon them. They broke out in loud weeping and lamentations, and in about an hour after, thirteen came in a body to take leave of us. The women and children wept incessantly, and a heart of stone would have melted at the sight of the poor children tied naked on the backs of their weeping mothers, going to traverse a wild country, in which the rivers and brooks were swollen to so great a height by the continual rains, that many were not fordable. One said, "I am very ill myself and can hardly crawl, and have little children not able to walk, how am I to carry them with me?" Above thirty set out to-day, and we were so overcome with grief, that at last we could hardly bear to notice them any more. In the evening we fell on our knees with hearts filled with
sorrow,

sorrow, and called upon the Lord to have mercy upon these poor people, to send his Spirit to be their comforter and teacher, and to preserve in them that ardent desire to hear and understand his word. We prayed Him most earnestly to send us help and deliverance, and to cause the present tribulations to end in blessing. On the 19th, all our baptized attended the church-service, for none of them have left us as yet. We thought we should have room enough for the people who come to the public preaching, but every part of our house was crowded. There were more Hottentots here than we were aware of, for those who stood without were by far the greater number.

On the 20th, B. T. sent to inform us, that a troop of the nationals were at Mr. Lind's house, and if we wished to know what they had resolved respecting our school, we should go thither. Brother Kuehnelt went accordingly, and found that one article of the memorial to be addressed by them to Government, was to the following effect :

" We will not permit any Moravians to live here and instruct the Hottentots, for as there are many Christians who receive no instruction, it is not proper, that the Hottentots should be made wiser than the Christians, but they must remain what they were formerly.

Those Hottentots who are born on a farmer's estate must live there, and serve the farmer till they are twenty-five years old, before they receive wages.

The Hottentots must live among the farmers, and not assemble together, as at Bavians Kloof.

All Bushmen, or wild Hottentots caught by us, must remain slaves for life.

Item, the Moravians were never meant to be employed among the Hottentots of this country, but among the Bushmen, &c." All these and many more resolutions were passed

in the name of liberty and equality. The people in that neighbourhood told Brother Kuehnel, that what he had heard was the most favorable part of their resolutions, which they had compelled near 3000 people to subscribe without first reading them. They declare themselves therein independent of the company, and determined likewise to oppose the English. A troop of twenty-five nationals were actually on their march to destroy the school, but being met on the road by a deputy from Government, who brought them terms of accommodation, they returned to consult with their comrades, threatening soon to return. There is no name so opprobrious which they do not bestow upon our Mission. On the 24th, we received a letter from Peter Dohi, who expressed a wish to see and speak with one of us upon a subject not safe to be committed to a letter. Brother Schwinn therefore went to him, and found that some of the nationals had been there and repeated the same railings and threats against us as mentioned above. Peter Dohi said that some of them were however more reasonable than others, and he hoped that they would not proceed to acts of violence. He also undertook to convey several letters we had written to those of our friends, who had some influence with the leaders of the nationals, requesting their interference in our behalf. On the 25th, we partook of the Lord's Supper, and were greatly refreshed and comforted by the presence of our Savior, who is our daily refuge and support. On the 29th, in the evening, we saw two horsemen approaching towards our house but were under no apprehensions, as we soon discovered them to be persons of our acquaintance. When they had entered and sat down, they remained silent for some time. Being asked, what were the news? One of them answered, "Not very good news, we bring an order from the Commandant Pissani to you, to quit this place in three days, and to go either to the Cape
Town

Town, or to some place inhabited by Dutch citizens, on pain of suffering severely in case of refusal." We were thunderstruck at this address, and asked what we had done to merit such treatment? He replied, he knew nothing of the matter, but that a party of eight men had arrived at his house, and commanded him to repair hither with this order; and that the commandant Pissani was marching at the head of eight hundred men behind the mountains towards Rothenland, from whence he meant to go the Cape. We were quite at a loss what to do in the hurry, nor did we know whither to convey our goods for safety, the rivers being swollen to an uncommon height. Brother Kuehnel set out this very night to ask B. T's advice. His answer was, that he knew not what to advise in the present circumstances, but to obey the order; that violence was now substituted for justice, and he was, like us, liable to the same fate. But as to our goods, he promised to send a waggon in the morning to fetch them, adding, that though he himself was in a state of uncertainty, our goods should have the same chance of safety with his own. Meanwhile the Hottentots here soon became acquainted with Pissani's order. Old and young flocked to our house and wept exceedingly. They assisted us in packing up, and having two waggons on the other side of the river, did all in their power to drag them across with thongs. They also brought as many oxen together as possible. In the night Brother Kuehnel returned, and we immediately began to pack up. B. T's waggon arrived here early, so that we had now three waggons at our service. The Hottentots were all day in and about our house, crying and lamenting our departure. Towards evening we desired them all to meet before the house, not having room within. Tears frequently interrupted the discourse, and we could only in few words exhort them to think often on what they had heard here of their God and Savior. Then

the whole assembly kneeled down, and Brother Kuehnel offered up a fervent prayer, calling upon the Lord not to leave nor forsake these poor sheep, but to have mercy upon them, and in his own time to deliver them from their present troubles, and restore to them the privilege of hearing the Gospel. God, who numbers the tears of the afflicted, has also seen and numbered the many thousand tears shed on this occasion, and will hear the prayers of these needy ones. On the 31st, the waggons set off. We followed in a cart drawn by ten oxen, into which we had put the most necessary things for present use. All the Hottentots had assembled very early before our house, and we had some trouble to persuade them to stay at home, for many declared positively that they would go and die with us. They cried, "we are the cause of all the misfortunes which befall our teachers, for we have not been thankful and obedient enough; and therefore God takes them from us. O God! forgive us this sin!" Having committed our house and garden to some baptized Hottentots, we left Bavians Kloof and the hopeful flock gathered together there, with sorrowful hearts and eyes full of tears, yet not without a confident hope that the Lord would not leave his work unfinished, but complete it in due time to the praise and glory of his Grace. Nor can we omit remarking that the texts of Scripture appointed for these days in the Unity of the Brethren, afforded us inexpressible comfort during this period of trial. We halted the first night at Peter Dohi's, where a Hottentot woman offered us a waggon instead of our cart, which we gladly accepted. A great number of Hottentots had followed us during the night, and in the morning we had another farewell-meeting with them. Peter Dohi, who accompanied us to bring us safe through the river, expressed great surprise at the sincerity and affection with which these poor people took leave of us, and lamented the cause of so painful

ful a separation. We lodged the second night at his brother's house, whom we found to be a man seriously concerned for his soul's salvation. August 2d, we arrived at Palmite river, which was exceedingly swollen. We therefore staid over night at a friend's house and arrived on the 3d, late in the evening, with Mr. Martin Schmidt's family at the Cape Town. They were very much surprized to see us, and more so when they heard the account we gave them of the cause of our quitting Bavians Kloof. On the 4th, we waited upon the Commissary, or Governor, and told him what had happened to us, asking his advice. He was astonished at the arrogance of Pissani; but said we had done well to obey his orders, for he and his people were exceedingly enraged, and might perhaps have proceeded to the most cruel acts of violence in case of resistance. In the following days we visited other gentlemen in power, who shewed much compassion with us. Our religious friends, who greatly lamented the suspension of the Mission, declared however their confident hope, that all would yet end well and for the glory of God. Just as we were going out on the 5th, a slave ran after us and requested us to come to his master, who wished to speak with us. We went accordingly and found his master to be one of the nationals who were come to treat with our government. He appeared to be a Chief amongst them, and begged to know who had sent us the order to quit our place of abode. When we told him that Pissani had done it, he replied, "we do not acknowledge this fellow to be one of our chiefs, we are continually called to account here at the Cape for having driven you away, and we are quite innocent of it. This very morning we have held a consultation respecting your Mission, and I am charged to convey letters concerning you to the Landdrost of Schwellendam, and can assure you upon my honor, that if you will but return to Bavians Kloof, no
harm

harm shall be done to you." This gentleman was also commissioned to bring a couple of hundred men from Schwelendam, the head-chief of the nationals having agreed with the Governor at the Cape, first to assist in repelling the common enemy, and then to seek redress and settle their claims. On the 6th, we gave the Commissary an account of our conversation with the Chief. He advised us to stay a little longer at the Cape, and promised to let us know when we might return with safety. On the 7th, we received this welcome message, and also a letter of safe-guard from the Governor. We rejoiced and praised God for this favorable turn given to our affairs, but were still under some difficulty how we should be able to travel, having sent our waggon home again. Providentially we heard that three waggons, which had arrived from Peter Dohi's, would return this very evening, and not to lose so favorable an opportunity, we resolved to go with them though the warning was too short to do all our business.

Hitherto every thing had been pretty quiet at the Cape Town, but to-day in the afternoon, at three o'clock, we heard a signal gun, and soon after four more, to give notice that the English had engaged the Dutch, and that the latter were in danger and wanted help. This affair happened in Meuse Bay. The consternation amongst all ranks of people at the Cape Town was great indeed. The drums beat, the bloody flag was hoisted at the citadel, all the citizens fled to arms, and the women retired into the country. Before four o'clock all the cavalry left the town for Meuse Bay. They were soon followed by the soldiery in the citadel, and the citizens mounted guard. In the midst of this tumult, we left the town and proceeded as far as the Duyne, where we spent the night. On the 8th, early we heard a brisk cannonade towards Meuse Bay. On the 10th, we arrived safe at Peter Dohi's, from whence Brother Marfeld and Brother Kuehnelt went on horseback

horseback to Bavians Kloof, and Brother Schwimm followed on the 12th with our goods. The joy of the Hottentots over our return was inexpressible. They all exclaimed, "What thanks shall we render to God for having given us our teachers back again," and shed tears of joy. They also immediately offered to send oxen to Baas Teunis's house for the goods we had lodged there. We spent the 13th in silent thanks and praises to God for having brought us home again, and could recount many instances of his kind providence over us. None of our friends had supposed that in three days after our arrival at the Cape Town we should get leave to return, nor that there would be a chance for us to return at present. For all the horses, oxen, and waggons were put in requisition to convey cannon and ammunition to the army, and we cannot conceive how it happened that our waggons were permitted to pass. On Sunday the 16th, we began our meetings in the usual order, and as we had been absent for twelve days, and were very desirous to know whether our people had remained faithful, we spoke with each of them separately concerning the state of their souls. On the 17th, we heard that one of our communicants, called *Sarah*, was taken very ill at a farm. Brother Marfeldt went to see her, and found her believing and rejoicing in our Savior. She said, "I can believe that our Savior has forgiven me all my sins, and will now take me home to himself." Early on the 19th, we heard that she had departed this life. Her daughter Martha got the corpse conveyed hither, and we assisted her son to make a coffin for her. *Sarah* was the first Hottentot who visited us during our abode with Baas Tuenis at the post before the building of our house, and who then declared her desire to be saved. June 14th, 1793, she became a candidate for baptism, was baptized August 13th following, and admitted to the Holy Communion, May 17th, 1794. She used frequently to exclaim, "O how shall I
thank

thank our Savior enough for all the mercy he has shown unto me." When her daughter Martha was awakened and turned to the Lord, she rejoiced exceedingly, and often prayed for the conversion of her other children. Our flight gave her great concern, and she exclaimed—"if they would but spare our teachers, they might then do with us what they please." Her funeral was on the 20th, and was conducted in every respect according to the order established in the Brethrens' church with great decency. On the 25th, we heard that Pissani, who had expelled us, was arrested at the Cape, together with his Adjutant and Secretary. September 1st, an Hottentot, who had got leave of absence from the Cape, called upon us. We learnt from him that all our Hottentots there were still living. On the 7th, four of them arrived here, being permitted to visit their wives and children for a few days. They related that just when they were setting off, fifteen English ships had arrived in Meuse Bay, so that now the English have a fleet of thirty-five ships on our coast. On the 8th, Baas Teunis sent us a letter he had received from the Governor, in which he was ordered to provide victuals for the women and children whose husbands were doing duty at the Cape Town, and to advise with us in this matter, as we probably knew who were the most needy amongst them. The Governor also desired a report to be made, subscribed by him and us. Baas Teunis had also sent to Andrew Otto, to order him to send a waggon load of flour hither to distribute among the poor people. On the 9th, we spoke circumstantially with Jacob, one of our baptized from the Cape Town, concerning all our people there. He told us that they met every morning and evening to sing a hymn and pray. At first the people asked him, why he did so? He answered, "In the evening we thank God that he has preserved us during the day from harm, and pray him to watch over us during

during the night. Again in the morning we thank him for his care of us during the night, and beg his preservation for the day." To our people he said, "It is but just that we should always pray for our teachers, that the Lord would bless and preserve them at home, for they pray continually for us."

On the 10th, we wrote down the names of all those Hottentots who are objects of the Governor's bounty. There were forty-two women and seventy-four children, in all one hundred and sixteen souls, whose husbands or fathers are doing duty at the Cape. Exclusive of these, there are many poor widows and orphans here, and many old and infirm men whose wives and children are objects of pity. Those who live at Baas Teunis's are to have the same bounty; amongst whom we count many of our people, who were obliged to leave us on the 18th of last July.

Ever since the 3d of July we had not administered the Lord's Supper to our Communicants. Many of them had frequently expressed a great desire to partake of it, and as Jacob was here from the Cape Town, and his whole walk gives us particular satisfaction, we resolved, that as the shortness of his furlough will not permit him to await the proper time, we would all partake of the Holy Communion on the 12th. When we made this known to the Communicants they wept for joy, and Jacob could not find words to express his gratitude. The peace of God filled our hearts, and we were richly blessed and strengthened in Spirit by this heavenly repast.

On the 14th, Baas Teunis called upon us. He brought a written order from the Governor to send all the Hottentots he could muster to the Cape, and selected ten of those left here on account of age or illness. Of the baptized David is now the only man left, being very ill. Messengers have also been dispatched throughout the whole country to

collect as large a force as possible, for our people seem resolved to make the most determined resistance against the English. On the 15th, Jacob, Abraham, and their comrades marched off, as well as they could, for some are hardly able to crawl along. We received also from Baas Teunis a copy of the summons of the English Commander in Chief to the Dutch Governor, in which he notices the reinforcements he has received and demands a quiet surrender of the place. The answer was to this effect, that our people would not surrender, nor receive any more letters. After reading this, great indeed was our astonishment, when on the 18th early, we saw four Hottentots arrive from the Cape, who related that the town had surrendered to the English forces, and that all the Hottentots had been discharged, each receiving a rix-dollar in pay. Towards noon eighteen more Hottentots arrived, and smaller parties kept dropping in. All were unanimous in relating that not one of our people had fallen in battle. According to their account, the English began their march from Meuse Bay on the 14th, and after a short cannonade the citizens retreated. On the 15th, the Hottentots marched into the Cape Town, and the farmers and citizens doing duty were sent to their respective homes. Thus, as far as we know, we are now become subjects of the British Government. All the above was confirmed by a letter from the Dutch Governor to the Landdrost of Schwellendam. By the 20th, most of the Hottentots had returned home, and more attended the meeting than we had seen for a long time. A great many from other places who had returned with our people, came and begged leave to bring their families and settle here. We answered, that having a new government we could not give them leave, till we knew how our present rulers were disposed towards the Mission-settlement. We were now obliged to have our evening meetings in the open air, and the people
seemed

seemed all much affected. Many said afterwards, that they ought to be very thankful to God for the preservation of their lives in the engagement, when showers of bullets fell among them. A cannon ball had passed between the legs of one of them. The Hottentots are in general considered as brave soldiers, and were always put in the van, the farmers and citizens bringing up the rear. On the 24th, Baas Teunis sent us a proclamation by the English Commander to this effect, that all inhabitants of this country were now freed from their allegiance to the Dutch company, that they might be assured of safety and protection, and that all their complaints should be attended to. At the same time we received the articles of capitulation, among which was this, that every kind of religious worship should remain undisturbed. In the following days many farmers came hither to hire Hottentots.

We closed this month with thanks to our Savior for the many proofs of His mercy, which we had experienced in various ways. We now hope soon to have a communication opened with our Brethren in Europe. The so-called nationals have ceased openly to molest us, being rather overawed by the new order of things, though now and then we hear a threatening expression.

October 3d, we had a conference together. As we have in vain looked for some notice from our friends at the Cape Town concerning what we have to expect from our new government, we resolved that Brother Marfeld should take Jacob and go to-morrow to the Cape, to wait upon the English Commander, and commend the Mission to his protection. It became the more necessary to do this, as there are now a great number of Hottentots with us, at which B. T. is exceedingly enraged, and has made use of language too bad to be repeated. A considerable number are still with him, who insist upon coming hither, but are kept back by him. We

hear also that the nationals are again striving to collect a body near Schwellendam, to enforce what they term their lawful claim upon the Hottentots, and we are of course not left unnoticed. Pissani, when he drove us from hence, said publicly, "these people preach sound doctrine and lead the Hottentots the right way to salvation, but since I am the devil's, and cannot be saved, I will do all in my power to prevent the Hottentots from going to Heaven."

On the 8th, several Hottentots who had been ill-treated by B. T. set out for the Cape Town, to beg the English General to give them leave to go and hear the gospel. In the following days we had pleasing traces of a gracious work in the hearts of some of the new people, for which we thanked our Savior.

On the 14th, Brother Marfeld returned from the Cape Town, and gave us the following account of his journey: "The 6th in the evening, I arrived with our friend Martin Schmidt. On the 7th, I waited upon the English General. I gave him some account of myself and my Brethren, and told him that we were Missionaries sent by the Protestant Church of the Brethren to preach the Gospel to the Hottentots, and that as we perceived that by the capitulation granted by him to the Dutch, every form of religious worship hitherto established should be respected, I came to request his protection for ourselves and our people, and permission to continue to preach the Gospel to the heathen." He returned a very friendly answer; saying, that we should continue our labors and might rest assured of his favor and protection. "Having thanked him in the name of my Brethren, I went to the late Governor, Mr. Sluyke, and returned him our warmest thanks for his attention to us hitherto. He said he had done for us what was in his power, and written about our Mission to the Genl., representing that we had been recommended to him by the Company,
and

and would now be glad to enjoy the same favor from the English, to which the General had returned a very favorable answer. On the 8th, I visited several of our friends, and intended to set out on the 9th, but hearing that a Danish ship had arrived in the bay, I waited, hoping that some parcels might be on board for us; but it was in vain, for no one was permitted to go on board. To-day all the citizens took the oath of allegiance to his Britannic Majesty, and every thing was conducted in perfect peace and good order. On the 10th, I left the Cape Town, and arrived on the 14th at Bavians Kloof."

Thus far Brother Marsveld.

On the 17th, we partook of the Holy Communion, and two Hottentots were added to the candidates. On the 19th, the Hottentots mentioned on the 8th, returned from the Cape Town. They had seen and spoken with the English General, who heard them with great candor, and answered that they might go and live with us and hear the Gospel, and no man should hinder or hurt them. They replied simply, "But B. T. says he will drive us all away." The General then promised to write both to B. T. and the Landdrost of Schwellendam, that they should see to it, that the Hottentots be not prevented from coming hither, and added, that if they were still kept back, they should only let him know, and he would then take more effectual steps for their relief." On the 27th, the Inspector of the warm baths sent us word that we had to expect a visit in this week from a Colonel and Lieutenant Colonel of the English troops, and on the following day, these gentlemen sent a Hottentot to inform us of their intention to spend Sunday with us.

On the 29th, we began again to keep school, but only admitted the baptized, the candidates for baptism and their children to it. We intend to admit all the rest in time, but expect that each shall come and ask for it, and declare their determination

mination to turn to the Lord and give their hearts to him alone. We have had no school since the 18th of July, and were afraid that many Hottentots would stay away if the school was set aside, which was also B. T's opinion. But it turned out otherwise, and we do not know of one who left the place, except those whom we were obliged to send away on the above-mentioned day.

We closed this month with thanks to our gracious Lord, who has again granted us rest from without. If we consider the main point, and the object for which we are here, we are filled with humble joy and gratitude to Him, for the blessing attending our labors. His spirit works wonders in the hearts of the poor Hottentots, and in a manner hitherto unexperienced by us. They come not only singly, but in companies, to speak with us about the way of salvation, and not only in the day time, but also at night. They cry with tears of true repentance; "Ah, whither shall we fly from the distress of our souls! How greatly have we sinned against the Lord! How long have we heard his word and not believed! We are lost and undone, &c." To such poor sinners it is truly pleasant to preach the Gospel of peace.

November 1st, three persons were baptized, Margaret, Alida, and Esther.

We saw to-day a waggon coming towards us on the other side of the river, in which, as we were afterwards informed, were the English officers who meant to honor us with a visit. They could not cross the river on account of the depth of the water and were obliged to return, which we much regretted. About this time the rains were so violent that we were obliged to leave off keeping school, having no place of shelter for our people. On the 13th, we had a meeting with all the baptized, and Joanna, who had been some time excluded, was re-admitted. We spoke much to-day of our congregations in Europe, and felt united with
them

them in spirit as members of one body, whose head is the Lord Jesus Christ, the Shepherd and Bishop of our souls. On the 16th, one of our Hottentots was bitten in the leg by a small poisonous insect, and in a short time lost speech and senses, as no other Hottentot happened to be near him; for they can prevent the dreadful effects of poison by very efficacious remedies, known only to themselves. One of the most dangerous creatures hereabouts is a small serpent hardly six inches long, whose bite in general proves mortal. We esteem it a particular instance of God's preservation, that not one of us has been bitten, for they haunt every part of our land, and it has sometimes happened, that while we were digging in the garden or elsewhere, the Hottentots who from custom are much more sharp-sighted than Europeans, would call out, "a serpent, a serpent!" just in time to save us. There is likewise here a small kind of spider, whose sting or bite is mortal, if the proper remedy is not instantly applied. On the 22d, being Sunday, Mr. Clude and two other gentlemen were with us. They were surprized at the number of Hottentots who attended the public preaching, and confessed the necessity of building a chapel for them. We much wished to correspond with our Brethren in Europe about this matter, but as we cannot expect to receive any advice from them under the present circumstances, as soon as the urgency of the case seems to require, we resolved in our conference on the 28th, that Brother Marfeld should go to the Cape Town, to represent it to the English General, and request his permission to build a chapel. He returned on the 6th, and gave us the following account of his proceedings:

"December 1st, I went to General Craig and begged leave to cut timber to build a chapel for our Hottentots. He advised me to speak with the Landdrost, and get him to write a letter to him on the subject. I went accordingly to the

the Landdrost of Stellenbosch, who received me with great kindness, and on the 2d, gave me a letter, which I carried to the General. The General gave me a very favorable reception, and I took the liberty to speak with him of the various Mission-settlements, which the Brethren have made in the British dominions, where they are countenanced and protected by the government. He assured me that we might proceed with confidence in our Missionary labors, and that he would defend us in case any one should dare to molest us. On the 3d, he sent me a written order, permitting us to cut timber and build a chapel at Bavians Kloof. With this I returned to my Brethren on the 4th, rejoicing at the goodness of God towards us." On the 7th, we consulted together about the method we had to pursue in building a chapel. We resolved that it should be sixty feet long and eighteen wide, with a chamber sixteen feet square added to each end. As it is now high time to begin the work, we sent immediately for the same bricklayer who assisted to build our house. He was at work at the Landdrost's, but promised to be with us in eight days, and to take moderate wages. The usual wages are a rix-dollar per day. We lost no time, but having marked out the spot for building just opposite to our house, we began on the 8th to dig the foundation. The Scripture text for this day was—*They that are far off shall come and build in the temple of the Lord.* Zech. vi. 15. This was literally fulfilled, for on this very day five Hottentot families came from a great distance to live here and hear the word of God. They rejoiced much when they saw the beginning of our work, and promised to assist us faithfully. On the 9th, Brother Kuehnel went to the Post to shew Baas Teunis the written permission granted us by the English Commandant to build a chapel, and to confer with him about it. As our bricklayer could not get an assistant, we wrote to-day to the Cape for another bricklayer and

and a carpenter. On the 11th, a butcher called upon us who is collecting cattle for the use of Government. He had already procured upwards of 5000 head of oxen and sheep. On the 13th, the bricklayer came to begin his work at the chapel. We had been diligently employed in the foregoing days, with the assistance of all the women and children, in collecting stones for the foundation, and began yesterday to make bricks, of which we shall want about 60,000. The side-walls are to be made of unburnt bricks, according to the common practice of this country, but for the gable-ends they must be burnt. This work will cost much time and trouble, but does not give us so much uneasiness as that the timber is yet growing in the wood, and we have no one to cut it. The wood is eight hours distance from hence.

Having given out on the preceding evening, that all our people, small and great, might assemble early to be present at the laying of the foundation of the chapel, they all met on the 14th about half past six in the morning, and were placed in order around the scite of the building. After the singing of an hymn, Brother Marfeld observed, "that both we and the Hottentots had often wished that we might get a larger place of worship, that now, by the gracious providence of our Savior, we had obtained leave to build one, and were now met in his presence to lay the foundation, and to implore his favor and assistance for this work." Then another verse was sung, after which Brother Marfeld kneeled down upon the stone, all the Hottentots kneeling likewise, and offered up a fervent prayer, that in this place the Lord would fix his throne, and make this building a blessing to many thousand souls, grant prosperity to it, and protect all who should assist in the work. The conclusion was made by another hymn. During this transaction the presence of God was powerfully felt, and filled all our hearts with pleasing hope and joy.

On the 16th, two Hottentots who had been at a farmer's at work, came hither. We wished to detain them, as we were short of hands, but would not do it, to avoid all cause of complaint. They therefore set off again and had proceeded about two hours, to seek work at another farmer's, when they grew so uneasy in their minds, that they returned and offered their services. In the following days more arrived from their harvest-work, and we made a good progress. On the 22d, fifteen new people arrived from Schwellendam, desiring to hear the word of God, and on the next day a large family came to dwell here for the same purpose. On the 24th, the stone wall for the foundation was finished, and immediately after the holidays we intend to begin the walls of unburnt bricks. In the evening we had a meeting with all the baptized to celebrate the birth of our Savior. A large company of white people having announced a visit for Christmas-day, which always disturbs our meetings with the Hottentots, we were glad that a violent shower prevented their coming, after which we met under the trees, and counted about five hundred Hottentot hearers. The next day, in a solemn public meeting, four persons were baptized into the death of Jesus. We closed the celebration of this festival with praises to our Savior, who laid his blessing upon our weak testimony of his incarnation and death, and we firmly believe that of our numerous auditory many have received an impression of the importance of the saving truths of the Gospel, which will be abiding. In the following days we sent eight stout Hottentots into the wood to cut timber. On the 31st, at night, we had a solemn meeting to conclude the year, to which a great number of Hottentots came from all quarters. Brother Schwinn reminded them of the many blessings God had bestowed upon them in the year past, and called upon every one to thank and praise him with his whole heart. Then the whole assembly kneeled
down

down, and we entered the new year with prayer and supplication; loud weeping often interrupting the words.

Dear Brethren! what shall we say at the close of this memorable year? We cannot describe in words what we feel. The devil has exerted all his rage to destroy this work of God; and he succeeded so far, as to force us to leave our poor sheep for a little time. To express the grief of our hearts at that period is impossible. But who would have thought, that our Savior would so soon appear for our help, and even bring about such a change, that we now see the walls of a chapel standing before us. When we consider the powerful workings of his grace in the hearts of the poor Hottentots, we stand amazed, and ascribe all glory and power unto Him. Scarce a day passes but new people flock hither to hear the Gospel. In the Year 1795 we baptized twenty adults and four children, five persons have been admitted to the Holy Communion, and our Hottentot congregation consists, at the end of this year, of 65 persons, for whom, as for ourselves, we beg an interest in the prayers of all our Brethren, sisters and Friends, who read this Diary.

VARIOUS ACCOUNTS.

1. **T**HE last letters from our Missionaries in St. Kitt's mention a continual encrease of hearers, and of such who receive and believe in the Gospel. Their congregation consists of negroes from 52 plantations. At Christmas, 1795, between five and six hundred negroe-children were assembled at the chapel, singing the praises of our incarnate God and Savior; and the celebration of the Passion Week and Easter, 1796, was attended with particular awakening among the people. At the close of 1795, the Negro Congregation under the care of the Brethren in that island consisted of 1689 persons, besides the catechumens and new-comers.

2. A

2. A letter from brother Fischer, at Hoop, in South America, (See Vol. I. p. 419), dated in February, 1796, gives us cause to fear, that several letters from thence have miscarried, in which a circumstantial account of the following event, only hinted at in this letter, may have been given.

In August, 1795, the Missionaries Fischer and Kluge experienced a particular preservation, through the mercy of God, when in the most imminent danger of being drowned. Having bought a new boat at Berbice, it happened, that during the first voyage they and some of their Indians were making in her, she suddenly sunk from under them with her whole lading, and they were upwards of eight hours in the water, holding themselves fast by the top of the mast and tackle, till they could be carried on shore, by two and two at a time, in a coryar, or canoe, which they had providentially taken with them. The state of the Indian Congregation at Hoop was very pleasing. There was a gradual increase both in number and grace; and Brother Fischer remarks, that it now appears, as if the hour of gracious visitation from the Lord was come for the Warau nation, the two firstlings of which were baptized and lived at Hoop. Most of the Indians who moved to Hoop in 1795 were Waraus. Eleven Indians had been baptized in that year.

3. From St. Thomas, St. Croix, and St. Jan, letters have been regularly sent and received. We have great reason to bless the Lord for the success with which he crowns the labours of our Brethren there, and for the rest and peace they enjoy. In the year 1795 the following number of negroes have been baptized:—In St. Thomas, 83; in St. Croix, 313; in St. Jan, 45; which, with 178 children, make 619 baptized. 261 negroes were admitted to partake of the Lord's Supper.

*Letters received by the Brethren's Society for the
Furtherance of the Gospel, from the Missions on
the Coast of Labrador.*

I.

From OKKAK, dated August 9th, 1796.

Dear Brethren,

IT afforded us very great joy to receive your last letter of May 23d, by the safe arrival of the Harmony in our bay, on the 28th of July in the afternoon. The sight of the ship on her return hither, always fills our hearts with thanks and praises to God, who hears our prayers, and himself preserves her from all harm in sailing to and fro, especially in the present dangerous times.

We immediately went on board, and heard from the captain many things which excited us to praise the Lord, and soothed our fears. For during the whole of last year, we could not help having some perplexing thoughts, how our dear Brethren and Sisters beyond the seas might have fared in these times of war, especially in those countries which are near to the scene of action.

But to return to your kind letter, we cannot sufficiently express to you how we were affected and encouraged, when we perceived with what concern of heart you take share in our labors, and in the welfare of the nation which we serve. We rejoice greatly that you not only join with us in fervent prayer, that the Lord would bless our poor stammering testimony of his gospel, and crown it with success, but that you feel the same gratitude which inspires our hearts, when

we consider that a few are given unto us, who receive the gospel and become partakers of salvation in Jesus, and that you resolve anew to venture all upon his work, and to persevere in supporting it with all your power. Receive our cordial thanks for having again supplied all our wants in the most liberal manner, and be assured, dear Brethren, that we feel our hearts bound to you in true brotherly love, and in the fellowship of our common Savior.

Having entertained the most confident hopes that we should receive some assistants from Europe, we confess that we felt much sorrow at our disappointment, such assistance being most essentially necessary.

Concerning the many and various proofs of our Savior's love and mercy towards us, and our small Esquimaux flock during the year past, we will give you here a short preliminary account.

As a family, we have often experienced that He is in the midst of us, and by his presence comforted our hearts whenever we met in his name, so that we have been favored with a continuance of peace, love and harmony, by which our joint labor was rendered pleasant and easy. We pray him that he would preserve unto us the precious jewel of brotherly love, and cause us to grow and encrease in it. This and every other blessing we enjoy, we acknowledge as proceeding solely from his grace, experienced in constant looking unto Him, the author and finisher of our faith, and in the sprinkling of our hearts in his precious blood. He has frequently caused the preaching of the gospel to be attended with great power, and we have had last winter many proofs, that it has been the means of awakening the hearts of the Esquimaux. * We have also in general enjoyed a pretty good share of health.

Of other circumstances we will mention the following:

November

November 7th, having slept for five weeks in our tent in the wood, we finished cutting fire-wood, and returned home. In the following days we spoke with every individual of our congregation, all of them having arrived with us, and on the 13th, began the meetings with them according to the usual winter-regulation. We celebrated this day as the anniversary of the opening of our chapel, in a solemn manner, with a powerful sense that God owns and blesses us as his people. Joseph and his wife Justina were re-admitted to the congregation, as were Boas and his wife Ketura, on the following day, to the Lord's Supper. They and the communicant Tabea, who had just recovered from a very dangerous illness, were partakers with us of the Holy Sacrament, and have proceeded ever since in a steady and edifying course. December 18th, Ruth, Boas' wife, departed this life rejoicing. On the 24th, Tikitok, a married woman, was admitted to the class of candidates for baptism, and March 28th, Juliana, Kanigak's wife, was re-admitted to the congregation. December 24th, Ogikfuk's infant daughter was baptized and called Magdalene. The Passion Week and Easter were days of great blessing both to us and our Esquimaux, after which the latter began to disperse and go to their hunting places for the remainder of the spring. In the beginning of winter we had great pleasure in perceiving how diligent the Esquimaux children were at school, in learning to read and sing; but in spring, various illnesses, and particularly the great accumulation of work of all kinds, being so short of hands, caused some interruption in this part of our service. Our Esquimaux congregation consisted, at the close of 1795, of three communicants, ten baptized adults, three of whom are candidates for the Lord's Supper, three candidates for baptism and ten baptized children. In all of 26 persons. Forty-eight persons, great and small, lived on our premises in

four winter houses. In general we may say of all our baptized, that they proceeded throughout the winter in a pleasing course, and that their declarations and whole behaviour gave us joy. But Solomon, who last winter lived here with his family, having sent his second wife away, declaring that he would return to Jesus, sent for her again from Killinek and took her to his house on the 17th of July. He said, he knew well that he was doing wrong, and that he would bring ruin upon himself by this step, but that he could not help it. Ogikfuk's family, with their three baptized children, removed from hence on the 29th of July last to Hopedale to his sister.

As to externals, our people had a plentiful supply of provisions, though it was a cold winter. The Esquimaux of Uivak, with the help of our people, got several whales, one in autumn, and in the sequel eleven, partly found dead and partly caught at sea. This caused a great number of sledges to pass to and fro towards the north. But the many strange Esquimaux, who came to Okkak to barter, were seldom seen at the chapel, and many of them even showed a rooted aversion to the word of God. A few indeed express a desire to be converted, but they find many excuses, why they cannot resolve just now, and are partly so entangled in their connexions with the heathen, that their minds are too much dissipated to take the matter into serious consideration. We know, dear Brethren, that *our* strength avails nothing, and we therefore turn to God our Savior with prayer and supplication, that he would destroy the power of Satan in this country, and by his good spirit inspire the hearts of the Esquimaux with attention to his word, that they may learn to know him, and find life and salvation in his death and merits. We most cordially join in your prayers, that we may all overcome by the blood of the Lamb. May we daily find our highest happiness in the enjoyment of his
peace,

peace, that we may possess the bliss of his saved ones, and rejoice that He has chosen us out of this evil world, made us his children, and honored us to serve him in his kingdom, till he shall call one of us after the other to see him as he is. We covenant anew with you to be his faithful servants and handmaids, and remain,

Dear Brethren,

Your very affectionate Brethren and Sisters at Okkak,

Signed
GEO. SCHMIDTMAN,
JAMES RHODES,
BENJ. KOHLMEISTER.

II.

From Nain, dated August 26, 1796.

Dear Brethren,

WE received your kind letter on the 5th of August by two kajaks, sent from Okkak, together with other letters and accounts, and felt great encouragement and comfort in perusing them. We thanked and praised God our Savior that He has again conducted the Harmony safe to our coast, especially when we saw her come to an anchor in our harbor on the 14th of August. It is God alone who preserves her in the midst of the dangers occasioned by the present dreadful war, so that she passes to and fro unhurt, for which we feel the most fervent gratitude. With her we had the pleasure to welcome Brother and Sister Schmidtmans and their infant son, who will reside here for the future. Brother Morhardt will go with a favorable opportunity by boats to Okkak, to serve that Mission.

We can assure you, dear Brethren, that your last letter proved a particular refreshment unto our souls, for we not only

only felt how near a share you take in our weal and woe, but experience that you provide for our necessities with a chearfulness and liberality, which nothing but fervent love could inspire. We render thanks to our Lord and Savior, and pray him to lay his choicest blessings upon you, and to give you always an ample supply of the means of carrying on the work committed unto you.

We must confess, that our joy in the return of the ship was in some degree diminished, when we heard that the assistance of more Brethren and Sisters, which we had so eagerly expected, had again failed; but we can believe that you, dear Brethren, have done all in your power, and were equally sorry that it was impossible to send us help. We cry the more fervently unto God, that as you could not, according to your wish, send more hands to take part in the labor, he would give to us few the needful strength and health to do what is requisite for his service here. To give you some account of ourselves as a family, we will mention the following particulars. Our Savior has preserved us in love and peace, and granted us to be of one mind in the prosecution of our labors, and when trying circumstances intervened, he was our best counsellor and helper in all need, leading us into all truth by his Holy Spirit. When we met in his name to read his precious word, to praise, or to offer up prayers and intercessions before Him, he was truly in the midst of us to bless us. His presence attended our conferences, and we have been more than ever strengthened in our confidence towards him, so that we could commit all things into his hands, as the faithful father and shepherd of his people. Though conscious of many wants and imperfections, we can say this, that we love our crucified Lord and Savior with all our hearts, and make him the sum and substance of all our preaching to the Esquimaux, for there is no other name given, by which

we and they can be saved. Notwithstanding that this precious gospel of peace is not in general received by the Esquimaux nation, as it deserves, yet what the Lord has done, and is now doing in the hearts of some, calls for our warmest thanks and adoration, and we certainly believe that we shall once meet a blessed company of redeemed Esquimaux around the throne of the Lamb, joining in the new song, to him that was slain, and has redeemed us to God by his blood.

We had in spring an agreeable visit from Brother Hastings from Okkak, who spent Easter with us, being prevented from returning by bad weather till the 2d of April. On the same day Brother Burghardt set out for Hopedale, and after an agreeable and useful visit returned to us on the 13th of April.

As to our Esquimaux congregation we will briefly mention the following, which you will find more at large in our Diaries.

In their meetings the presence of the Lord has been powerfully perceived, and our weak testimony of the Savior's love unto death was not without fruit. We perceive with great pleasure in several of our Esquimaux, that their hunger and thirst after the word of God is on the increase. We cannot speak of any great awakenings among the heathen, but the mercy and faithfulness of our Savior, experienced by our small Esquimaux congregation during the course of last winter, was great, and gives us the best hopes that many yet will be called to salvation out of this dark and sinful nation. O how do we long for the day of their visitation, that they may be convinced of their lost and undone state without a Savior, fall at his feet, seek pardon from him, and thus experience the bliss felt by a poor self-condemned sinner, when he finds remission of sins in the blood of Christ. We trust in him, who loved them
unto

unto death, that he will yet see of the travail of his soul, even in this land, and be satisfied.

We have held the schools regularly, and the diligence shewn both by small and great gave us great satisfaction. Some know their little school-book almost by heart. We are thankful that our Brethren are willing to permit more books to be printed in the Esquimaux language, and regret that we cannot send any manuscripts by this opportunity for want of time to revise them, for those Brethren, who have the most skill in the language, have been otherwise employed. We can assure you, that it is a matter of great concern with us, that we may obtain a true knowledge of the grammar and idiom of the Esquimaux tongue, and we are endeavoring, if possible, to send you a translation of the history of the Passion Week and Easter, revised and ready for the press, by the next return of the ship.

Since our last, two persons have been admitted to the Lord's Supper, one was re-admitted, one grown person baptized, and five added to the candidates for baptism. William Tuglawina is continually harrassed by his heathenish acquaintance, who wish to seduce him, but, by the grace of God, he has remained faithful to the grace bestowed upon him, and his humble and unreserved conversation gives the best hopes. He is truly a most astonishing instance of the power of the cleansing and healing Blood of Jesus.* May he with all our Esquimaux be preserved in the faith, and be more and more firmly grounded upon Christ the rock.

As to externals, both we and the Esquimaux have experienced the kind care of our heavenly father in a manner never to be forgotten. Last autumn the opportunities of catching seals upon the thin ice were so scarce as never be.

* See Vol. I. p. 254.

fore remembered, since our Brethren have resided on the coast, and, in all human probability, all means of subsistence for the winter were taken away. But just when famine threatened their destruction, and we with them cried aloud to God for help, He so directed it, that in a short time two dead whales were found, by which they were delivered from the most imminent danger of starving. For this proof of his mercy may they and we always remain thankful.

Now may He send the ship and company home to you in safety, that you may hear how great cause we have to bless and praise his name for the innumerable proofs of his loving kindness, experienced by us in the year past.

Think on us dear Brethren, and on our small Esquimaux congregation, when you bring your supplications unto the throne of grace. We join with you in one covenant, founded upon the rock of eternal love, and remain your faithful and affectionate Brethren and Sisters serving the Mission at Nain,

C. F. BURCKHARDT.

Signed

ANDREW LEWIS MORHARDT.

FRED. J. MÜLLER.

III.

From Hopedale, dated September 9, 1796.

Dear Brethren,

WE cannot express to you the pleasure we felt, when we received your last letter, dated May 23d, on the 25th of August, by a post kajak. We saw with what hearts' concern you take every circumstance relating to us to heart, and how you rejoice at the mercy our Lord shows both to us and to our Esquimaux. Who can describe the

power of the Blood of Jesus, made manifest in the hearts of such blind and corrupted heathen, buried in sin and every species of abomination. Here we are convinced that our Savior shed his blood, even for the worst of mankind, to save them, and make them eternally happy. We experience, in rich measure, in the instance of the poor Esquimaux, that Jesus loves sinners. Since most of our people here have become partakers of the Holy Communion, and learn to know more of their natural depravity and helplessness, and that they have no power to resist sin, but by the power proceeding from a crucified Savior, we can observe their walk with real satisfaction, and rejoice in their souls' happiness. They often declare to us, that there is no pleasure but in Jesus, and the contrast between them and the wild Esquimaux, who are continually unhappy and unsettled, is truly remarkable. Even in trying circumstances they fly to the Lord for counsel, comfort, and peace. We have now for these two years past had cause to rejoice over them, for we perceive that they are preserved from their old sinful habits and deviations, and cleave with all their heart to our Savior. Both in the public worship and in the separate meetings of the baptized and communicants, his presence is powerfully perceived, and greatly strengthens our hearts.

As a family, our Lord has laid his blessing upon us, and directed us in all our steps, being with us always. Love and harmony have prevailed among us. We know indeed that we are poor, insufficient beings, who by day and night need the saving and supporting grace of our Savior, especially in our labors among the Esquimaux. May He therefore never leave nor forsake us, but by his grace promote and increase his work in this country from year to year. You will see by our Diary, that some of us have been ailing during last winter. Brother Beck has still his old complaint, which is alternately more or less troublesome, Brother

Suen

Suën Anderson had in November 1795, such pains in his back, that he could hardly walk or move at all. This lasted three weeks, and in spring he was attacked by a remarkable and painful swelling of the thumb of his left hand, which kept him confined upwards of five weeks, during which he could do very little work; and this, as you may suppose, put us few to no small embarrassment. We hoped to have received some assistants from Europe, but we find, and are willing to allow, that the war and consequent uncommon expences have prevented it. By your letter we learn how gladly our Brethren would have sent us help, but that they found it impracticable. Sister Wolf was confined to her bed by illness, from the middle of October, 1795, to March 1796, with violent rheumatic pains in her hands and feet. Her hands trembled in such a manner, that she could not hold any thing, and she became a pitiable object. As she could neither cook nor wash, all that part of the labor fell upon Sister Beck, who, though she had a bad breast, was favored with strength to go cheerfully through her work. Towards the end of July Sister Wolf had so far recovered that she could work again, and is now, thanks to our Savior, well and cheerful, though she feels yet a lameness in both her wrists. Brother Wolf has been well in health, though for some time he has suffered much from a sore finger. We were very thankful for his health; for since Hopedale exists, there never was so much work to do, and Esquimaux are seldom to be got, being always out upon their hunting expeditions.

Our gracious heavenly Father has abundantly provided both the Hopedale and Arvertok Esquimaux with food and raiment, though the winter was very cold. In Arvertok there were two houses with fifty-four inhabitants. In Hopedale our number was thirty-eight, in all ninety-two.

We have baptized one married couple, being our last candidates for baptism, and two infants. A widow was admitted as a candidate for baptism, and one married Sister became a partaker of the Lord's Supper. One excluded married pair were re-admitted to the class of baptized, and the wife to the Lord's Supper. We have now nine Esquimaux communicants.

March 27th, we heard by an Esquimaux from Keppokak, that four Europeans had settled there, chiefly with a view to catch foxes, martins, and badgers, and that they had been pretty successful. They sent word to our people and those of Arvertok, that they should have biscuit, powder, and shot, for skins and blubber, but only a few men from Arvertok went to them.

In April we had an agreeable fortnight's visit from Brother Burckhardt. He spoke with every individual belonging to our congregation, and rejoiced with us over their internal course, and that they grow in the knowledge and love of the Lord. We also were greatly encouraged by his visit.

Our joy was great indeed, when on the 20th of August, we were informed, that God had again brought the Harmony safe to us, and, August 31st, we saw her come to an anchor at Hopedale. It is a great favor conferred upon us, that this ship is thus preserved in all dangers from the enemy's ships, and the many sunken rocks on our coast: May she be again safely conducted to you. We give you our most unfeigned thanks for your liberal supply of provisions and every other necessary, and are assured, that you do it all with a willing heart. The two pigs and potatoes you sent us this year we received safe. You cannot conceive how useful pigs are to us, not only on account of the European meal of fresh meat they furnish, but for their fat, which serves for a considerable time to dress our garden stuff.

stuff. May our Lord abundantly bless and reward you, for not only we in Labrador, but other Missions also require your kind care and assistance.

Receive the most cordial salutations from each of us, and continue to remember us in your prayers unto the Lord our Savior, that he would further bless and lead us and our dear Esquimaux flock. We often think of you in love, and remain always your faithful and affectionate Brethren and Sisters, serving the Mission at Hopedale.

Signed JOHN LEWIS BECK,
JOHN CHRISTOPHER WOLF.

*Extracts from the last Diary received from Brother
WIEZ, Missionary among the Free Negroes at
Bambey, in South America, of 1793 and 1794.*

AUGUST 30th, the negro *Cornelius*, who had been out a hunting, was brought home very ill. He was yesterday bitten in the leg by a rattlesnake and suffered very great pain, the swelling having spread beyond the hip. In the following days the poison spread further, and the offensive smell, occasioned by its effects upon him, rendered it very unpleasant to be with him. September 16th, he sent for me, being in great torment both of body and mind. He seized my hand with eagerness, and held me fast; confessed that even since his baptism he had frequently committed sin, and declared that he now felt forsaken of God, and expected soon to be cast out into everlasting darkness.

His parents, and younger brother, who are baptized, and the former assistants in the Mission, were present and exceedingly

ceedingly affected. I encouraged the patient to turn with confidence to Jesus, our compassionate Savior, who has received gifts for men, yea, for the rebellious also. But he seems to refuse comfort, and accused himself before all who visited him without reserve, as a miserable perishing sinner, adding, that the Lord could not now receive him, as he had behaved too bad.

On the 18th, he again sent for me, and was in the same state of despondency. He entreated me and all the negroes present to pray for him, that he might receive mercy; which we did, kneeling around his bed, and he himself prayed most fervently and incessantly. When I visited him the day following, he received me with joy, and testified that he had obtained forgiveness of his sins, and felt the peace of God in his heart; and that he now greatly desired soon to depart and to be with Christ. He then addressed the company present to the following effect: "Ah, my friends, abide in Jesus; give him your whole heart; do not turn again to the ways of sin; look at me and consider how things have gone with me! I am a great sinner, but I have obtained mercy and pardon! yea, most assuredly, every thing has been forgiven me; I have obtained mercy! Ah! join me to praise and thank our Savior!" On the 26th, he departed this life rejoicing, and a large company attended his funeral.

This man was eldest son of our assistant Andrew, and was under strong convictions when a boy. The best hopes were entertained of his prosperity, and in 1784, he was admitted to the class of the candidates for baptism. However he departed from the path of truth, and got entangled in the snares of sin. God then made use of various extraordinary means to bring him to reflection. As he was fishing in the Sarameca, he was stung by a poisonous fish, and it was with difficulty that his life was preserved. For some
time

time he showed signs of repentance, which however, were not lasting. Some time after he was attacked and bit by a wild boar, and again lay dangerously ill. He then confessed it to be a chastisement for his unfaithfulness, and seemed willing to forsake his heathenish connexions, and turn with his whole heart to the Lord. But, alas! by degrees all his good resolutions again vanished away. Last year, as he was hunting in the woods, a tyger sprang upon him, and tore him in a shocking manner. However, to our great astonishment, he recovered. He now was brought to more solid reflection, and expressed a great desire to be truly converted. January 6th, he was baptized, and for a short time appeared to be seriously awakened. Yet he did not remain faithful to the grace received, but seemed gradually falling into his former habits. When therefore the above-mentioned accident happened, he immediately cried out: "This is of God, and a just judgment, which will cost me my life." His departure and the circumstances attending it, made a deep impresson upon the minds of the negroes, especially of the young people, and on the same day, an old companion of Cornelius, who had also been excluded on account of his bad conduct, came and entreated me to take him again under our care.

December 17th, a peculiar circumstance occurred here with an old heathenish negro, called *Pansa*. He belonged to the Okamish tribe of free negroes, inhabiting the banks of the Moravina, and was accused of being a mixer of poison, for which he was to have been burnt alive. He therefore fled, and came into these parts, when his fears operated so strongly upon him, that he grew raving mad, and ran to and fro in the neighborhood of our settlement by day and night, till at last he was found dead, about an hundred paces from our house. A report prevailing here, that *Pansa* had vowed to the god of the Okamish negroes, that
he

he would not quit his own country, the heathen now believed, that that god in great wrath had followed him hither and killed him for not performing his vow. They were therefore exceedingly frightened, and not one of them would touch the corpse to bury it. Many women and children fled into the woods to hide themselves for a season from this angry god. At length, a conjurer undertook to appease the angry god for the proper fees, and as the people believed in his skill, they ceased to fly. The deceased had a good house, well built and furnished after the manner of the negroes, which was pulled down, and as no one durst venture to touch any thing belonging to him, the conjurer got well paid.

In the beginning of January 1794, I felt very unwell, and on the 19th, was obliged to take to my bed. On the same day, two negroe Brethren, who are both assistants, visited me. They sat still for some time and wept, for they were afraid that I should not recover. They knew, that of late I had often expressed much concern of mind about several inconsistencies in the conduct of some of our people, and that I was not quite satisfied with the assistants. At last they began to speak with great humility and contrition about the state of their own hearts, and begged that I would not pray the Lord to take me hence; for though they well knew that my life was rendered heavy among them, yet they could not live without the word of God, and without the care of the Missionaries, should soon relapse into their former evil ways. It pleased the Lord to restore me, so that on the 26th, I began again to keep the daily meetings, though in great weakness. The negroes had improved the intermediate time, when the church could not be used, to repair the floor, that is, they dug it up, and covered it with new lime, by which operation a number of noxious insects are destroyed for a time, which breed in the fissures of the old clay, such as forty-legs, scorpions, &c.

During

During the last week of February, the village was all in an uproar, the heathen being employed in making a new set of idols; on which occasion there is no end of drumming, dancing, and shooting. Notwithstanding all this noise, the peace of God was felt amongst us in all our meetings, and we prayed fervently, that the time might soon come, when these poor blind and idolatrous people shall receive and believe the gospel of our Savior.

On the 24th of March, I went into the woods to seek Tonka-beans. The trees on which they grow are very high, much resembling the fir trees in Europe in appearance, and now, according to the report of the negroes, the branches were full of fruit. The common destructive custom of the country to cut down the trees for their fruit cannot be practised with them, for the wood is inconceivably hard. It is also unfit for building, being apt to rot soon. I found a great number of these trees not far from our settlement, and picked up a good many beans off the ground. In the following days I went frequently into the woods for the same purpose, for by the sale of these beans at Paramaribo, we are enabled to earn something towards the support of the Mission. In one of these walks I met with a singular instance of God's preserving care. Mr. Specht, a gentleman belonging to the post, was with me, and as we were walking along, we discovered a large serpent lying at our feet. Mr. Specht immediately pointed his gun towards it, but finding he had lost the flint, he retreated; when in an instant the serpent reared itself up and made towards us. Having a sharp billet in my hand, I went to meet it, and was so fortunate as to cut it down and kill it. I then tied a slender twig round its neck and dragged it home, in order to enquire of the negroes, what kind of serpent it was. They expressed the greatest astonishment at my escape, said it was of the most venomous kind, and that its

bite was certain death. It was about seven feet long, as thick as a man's arm, and of an ash grey color.

The celebration of the Passion Week and Easter was attended with much blessing. Several of our people declared, that the history of our Savior's sufferings appeared to them as new as if they had never heard it before, and they found more than ever, that nothing could save them but his precious blood, shed for the remission of their sins. In one instance particularly, the great change wrought in them is apparent. Whereas a heathen negro dreads the idea of death so much, that he would not on any account approach the grave of a deceased friend, our people meet with pleasure on Easter-Sunday morning, according to the custom of the Brethren's Church, in the burying ground to pray the Easter morning Litany, and declare that they feel comfort in considering that they shall also once rest with their Brethren in the grave, till the Lord shall call them again by the power of his resurrection. On Easter-Monday we had a meeting with all the baptized and candidates for baptism, at which a lively conversation took place. When a wish was expressed by some, that more of their countrymen might be converted, John Arabini observed, that especially the heathen women were excessively hardened in idolatry and other abominations, and wished that the baptized women might in all things give them a better example, by forsaking even the slightest remnant of superstition. Afterwards I addressed them altogether, and declared, that I firmly believed, that our Savior had thoughts of peace over this nation. He had now permitted the gospel to be preached here for a great number of years. Many a Missionary had ventured his life in this service, and the word sown had been watered with innumerable tears. Nor can we deny that our Savior has gathered a small flock in this wilderness, who may be called living members of the Body of Christ.

Yet

Yet there were some things amongst them, about which we could not be quite satisfied. Old prejudices ought not to prevail, and superstition of every kind was a disgrace to children of God. From these things, as from all sin, the Blood of Jesus alone can cleanse us. We then kneeled down and prayed the Lord not to be weary, faithfully to keep and lead this poor, small congregation, which he has purchased with his own most precious Blood, as he has done hitherto; and not to let any soul here present have any rest, till he has obtained his whole aim with it.

May the 5th, the free negroe, *Primo*, a candidate for baptism, and another young man of Grang Adama's people * came hither from the high country to visit us, and we had much useful conversation with them. They brought us cordial salutations from our two baptized, and our other acquaintances in their country, and related that they now and then met to pray in fellowship and to encourage each other. Several circumstances have rendered it impossible for me to visit them before Easter, and now the long rainy season sets in, when it is quite impracticable. Our visitors spent one Sunday with us.

In June the rivers overflowed their banks, and much illness was occasioned by the dampness of the season. However the Lord preserved me in tolerable health, for which and for all his loving kindness towards me, may I ever remain, thankfully devoted unto him and his service.

J. WIEZ.

* See Vol. I. p 235.

Diary of the Brethren's Missionaries at Bavian's Kloof, near the Cape of Good Hope, from the 23d of June, to the 10th of September, 1796.

JUNE 25th, early, Brother Schwinn set out for the post to buy flour, but found it very scarce. We intended to have sent our Diaries and letters to Europe by an opportunity to the Cape Town, but the rivers were so swollen that we were obliged to commit them to a person, who said he should go thither on the 27th; for having heard that a great number of ships had arrived, we supposed that some would soon sail for Europe.* To-day we had a blessed participation of the Lord's Supper.

On the 28th, six Hottentots arrived here from the Cape Town, having obtained a fortnight's furlough to visit their families. They told us, that the General had expressed a wish that more Hottentots would come to the Cape Town, and that if he could get a thousand, there would not be one too many. They also reported, that a major with three hundred men was to have come into these parts, and to have marched further up the country, but accounts having been received, that the French were expected at the Cape, this measure had been postponed.

July 5th, we spoke with all the candidates for baptism, and could rejoice over most of them. Some indeed are still deficient in spiritual life, and we were obliged to exclude one woman, whose conduct had been deceitful. On the 8th we received a letter from the Landdrost of Stellen-

* The Diaries, &c. here mentioned, appear to have been mislaid or lost.

bosch, enclosing one from Major General Craig, in which he mentions, that the old Privy Counsellor C. had complained that the cattle belonging to the Hottentots of Bavarian's Kloof trespassed upon his land. Mr. C. had offered to give a piece of land, twenty minutes (about an English mile) in breadth, to the Hottentots for pasture, and then to enclose the remainder with a stone fence. The General approved of his proposal, and added, that all cattle found trespassing beyond the fence should be seized and sold. He also made mention of us, and desires the Landdrost to admonish us to exhort our people in the most serious manner, to prevent their cattle from going upon strange ground, and to behave in all respects well to their neighbors: that if they behaved well, they should always find him ready to help and protect them, but if ill, they must expect justice to take its course. Indeed we cannot do more than we have done already, for we repeat our admonitions incessantly. However we informed them again this evening of the contents of the General's letter, and gave them an earnest exhortation to obey his orders faithfully and willingly.

Nevertheless we cannot help remarking, that this order surprized us not a little, for not long ago the Landdrost declared, that the land in this neighborhood was not to be disposed of for farms, and that all Mr. C. could do, was to make a garden, defended by a proper fence to keep out the cattle. The present contrivance is artful indeed, and while Mr. C. appears to be a friend to the Hottentots by giving up an English mile of his land to them for pasture, he in fact seizes upon their property. The General therefore having been misinformed, we resolved to go to Mr. Wolfram, a sensible man and our friend, and ask his advice, how to proceed in this business. Mr. Wolfram advised us to await the announced visit of the Landdrost, and then to speak freely with him, and inform him that we must appeal to

to the General himself and acquaint him with the whole affair. Indeed we perceive that we have no other way of counteracting this species of oppression.

In the evening Peter Dohi, with his and another family, came to us. They staid over night, and spent the Sunday with us. Brother Schwin preached upon the Gospel of the day to an attentive auditory.

The wives of those Hottentots who are at the Cape Town doing duty, begin now to go thither to see their husbands. This dispersion of our people perplexes us exceedingly, but what can we do? The Lord alone can help us.

On the 11th we received letters from the Cape Town, among other things, the reports concerning an attack of the French upon the Cape was mentioned with much confidence. What we feel under such circumstances, we cannot describe. On the 12th we had a solemn meeting, and our gracious Savior blessed and comforted our hearts richly by his presence. One man and two women were baptized, and called Peter, Rebecca, and Eleonora,

On the 13th two women set out for the Cape Town, one of whom went on a visit to her son. This young Hottentot was servant to a man who, to prevent him from going to our school, as his parents had done, lamed him. However he recovered so as to be able to accompany his cruel master to the Cape Town. As soon as they arrived, the young man went and offered his services to the English officers. The master complained to the General, and demanded that his servant should be sent back. The General answered, "The Hottentots are a free people, if he likes you, he may stay with you and we shall not keep him, but if he wishes to quit your service, he is at liberty to do it." More instances of this kind have occurred. The farmers come to town with their Hottentots, and no sooner have they arrived,

rived, than the latter run to the English, and leave their old masters to find their way home again as well as they can.

In the afternoon the inspector of the warm bath arrived here to assist us in making a large pair of bellows, which we were much in want of.

On the 17th in the afternoon, fourteen Hottentots, with the Brethren Marfeld and Kuehnel, went on horseback to hunt a wolf, who had been a mischievous visitor here for some time. He was seen, but not taken. It is necessary to be on our guard as to these creatures, and we are rather in want of fire-arms, having only three fowling-pieces in the settlement.

On the 20th we spoke with all the baptized, and found much cause to thank the Lord for their growth in his love and knowledge: though the present circumstances tend to create much dissipation in their minds, their relations being at the Cape Town.

On the 24th, after the evening meeting, we spoke with the men, and exhorted them to go to the wood and to get a large tree to lay across the river; the old one being so rotten that it is dangerous to cross. They resolved accordingly to set about it to-morrow. On the 25th, early, they came, twenty in number and begged that one of us would accompany them, or nothing would be done. Brother Kuehnel therefore went with them. The wood is about two hours ride from our place and is free to all. There are large trees enough in it, but it is hardly possible to get at any of them, they are so jammed in between the rocks, and the men who descend into the glens where they grow are in danger of their lives. They must let themselves down by thongs and ascend in the same way. After the tree is felled and the branches cut off, the stem must be dragged by thongs in a perpendicular direction up the rocks, and then drawn by men up a very steep hill, where it is difficult to stand upright.

upright. Oxen cannot be put to, till it arrives at the summit. We wanted two trees, one to lay across a branch of the river; and a larger for the river itself. To-day both were felled, and the smaller one had been brought about half way up the hill, when it grew quite dark. The Hottentots now lost all courage, and despaired of ever getting the large one out of the glen. However the next day they repeated the attempt and with the help of twenty oxen brought the trees home. As the water had fallen, the inspector, who with his daughter had been detained here upwards of a fortnight, returned home.

A Hottentot who came hither from the vineyards near the Cape Town, informed us this evening that twenty-one English ships had arrived in False Bay. We were glad to hear this news, and flattered ourselves with the hopes that letters and other things might be on board for us.

On the 31st, we called to mind that day of sorrow, when we were banished from our dear people this day twelvemonth. We joined in thanks to the Lord our Redeemer, who so graciously helped us in the time of need, and since that time had caused a special blessing to rest upon our weak testimony of His sufferings and death for sinners, so that many heathen hearts have been gained for Him. At the close of this month we have much reason to praise Him, that the labor of the Holy Ghost is powerful in the hearts of most of our people.

August 2d, a child not quite one year old was baptized in the evening meeting, at the request of both parents, the mother having been lately baptized. The 10th was a day of gladness to us, for we received several letters from Holland, dated in October 1795, and two from Copenhagen, dated April 15th, 1796. By these it appears that our Brethren have spared no pains to send us letters and various necessities of life; but to our great sorrow and disappointment,

ment, we have not received one of the articles mentioned. It appears also that a parcel of goods for us, have been seized by a French privateer. Letters from Copenhagen dated in November and December, 1795, to which our Brethren refer, are also missing. We read with gratitude, that our dear European congregations remember us in love, and in their prayers before the Lord, sympathize with us in our present troubles and take the most cordial share in the work of God among the Hottentots. Brother Treschow of Copenhagen writes, that our Brethren in London have received an assurance that the British Government is well disposed towards us, and we pray God to bless this Government and to incline the hearts of our present rulers, to do that which shall be most advantageous to His cause in this country. The accounts we received concerning Zeist and Neuwied were most interesting. We praised God for having so graciously protected the former place, and implored his mercy and help for the latter, where the war rages in all its horrors. O that He would restore peace and rest to the nations of the earth, for his infinite mercy and compassion's sake.

On the 11th we were all diligently employed in our garden, this being the proper time for planting. We have hired a good number of Hottentots to assist us to plant as many fruit trees as we can. Whether we shall enjoy their fruits or not, God alone knows. However the peach-trees yield already a most useful and wholesome supply of food, and we dry and boil them as sauce during the winter.

On the 13th, we had a solemn meeting with the baptized early in the morning, in which we explained to them the circumstances which have made this day important to the Brethren's Unity. (See Cranz's History of the Brethren.) At ten, though we had not expected many hearers, the place was crowded, and after the discourse,

Jacob's daughter was baptized into the death of Jesus, and called Gertrude. In the afternoon we partook of the Lord's Supper with all our Hottentot communicants. On the 14th, a Dutchman called upon us and had much conversation with us about spiritual things, enquiring after the difference between us and the Lutherans or Calvinists. We endeavored to point out the insignificance of forms and opinions, and that Jesus Christ is the only way, the truth and the life. He brought us a letter from Baas Teunis, in which he informs us, that a fleet of men of war had arrived in Saldanha Bay, supposed to be Dutch. Some people in this neighbourhood express great joy that the French are come, and begin already to take liberties, fully expecting to have it all their own way. They have already driven away a family of Hottentots on Serjeant's River, and threaten to come to-morrow, and if they find any cattle on the premises, to shoot it, and beat the Hottentots unmercifully. They use the most shocking expressions to terrify the poor people. As to us, they have said to our Hottentots, "we shall now soon do for these Moravians; since the English have been here, you have been masters, but now that the French are come, we will be masters." Many poor Hottentots on Serjeant's River have been most cruelly beaten by some of these people, and though they receive many promises of protection from the Landdrost, they can get no redress. But lately the English General wrote to Baas Teunis, that he had heard that the farmers proceeded to great violence in inflicting arbitrary punishments on the Hottentots. He demanded to be informed of the first case of this nature, for he should not permit such outrage against common justice, Baas Teunis having charged us to let him know, if any of our people were hurt in this manner, we thought it our duty to give him notice by an express of the above proceedings.

On

On the 17th, in the evening, was the funeral of a baptized child. We had sent to the mother, who is very poor, and let her know that she need not hire any body to make the grave, and when we spoke with three of our baptized men about it, they were immediately willing to join in this act of charity. The brother of the deceased child, a boy about four years old, came the next day with his mother to us, wept, and said "he wished to be a child of God, and to go to his sister into the arms of our Savior." Such instances of a work of grace in the hearts of the young children occurred frequently about this time. A girl about nine years old came of her own accord to us, and said with many tears: "My heart is melted within me, when I think of what our Savior suffered on the cross for me, poor child! Now I will mind none of the things of this world, but live alone for him." This sincere desire to be saved and numbered among God's people, appears both in the meetings and at other times, and the grown people even come in companies to speak with us, so that sometimes we are all three engaged with them at once. In the following days we heard all manner of terrifying accounts about the French, who were said to have arrived in Saldanha Bay, and as we heard that a Mr. Nelson had arrived in our neighborhood from the Cape Town, we resolved that Brother Kuehnel should go and enquire into the truth of these reports. Mr. Nelson informed him, that the ships which had arrived in Saldanha Bay, were nine large Dutch men of war. (Saldanha Bay is two long day's journey from the Cape Town.) The General immediately proceeded with an army of four thousand men by land, Hottentots included; and fourteen English men of war went round by sea. When they arrived, the Dutch Admiral surrendered without a shot being fired. Thus this disturbance has been quelled without loss of blood, for which we are very thankful to God.

The Nationals now expect a French fleet to follow, "and then," say they, "the General will find himself mistaken if he thinks to take them as easily as he has done the Dutch." Brother Kuehnel returned to us with the above-mentioned account, but very poorly in health, having for some time past had a slow fever, which rose to its height on the 27th.

On the 28th, Brother Schwinn was called to see a sick Hottentot woman who was near her end. He found her in a very comfortable state of mind. She said, "I continually meditate upon our Savior, and what he has suffered for my sins upon the Cross, and pray him to grant me remission of all sin in his precious blood." She was asked, "whether she knew where her soul would go to when she died:" she replied, "I shall go as a poor, unworthy, but reconciled sinner to my heavenly Father." This visit gave us more satisfaction, than one made by Brother Marfeld some days ago to a sick man, who had wished to see us. His first demand was for a pint of brandy. That being refused, he asked for a bottle of wine. Brother Marfeld spoke most earnestly to him, beseeching him to consider that he was on the point of death, that either heaven or hell would soon be his portion, and that as Jesus had loved such poor sinners as himself unto death, and called them to repentance and favor, he should quickly fly unto him, for the time was very short." He had lived here some time, but only came twice to the chapel. On the 30th another patient was visited, who was in a happy frame of mind. On being asked, whether he knew what would be his state after death, he exclaimed, "O yes, I shall go to our Savior, for I have prayed him to forgive me all my sins, and I am assured, that he will not cast me out."

On the 31st, we spoke with all the candidates for baptism. They all promised to live unto the Lord alone, and many begged earnestly to be baptized. Some are very deficient in

in point of real spiritual life, but we can rejoice over most of them.

September 4th, we baptized two of this number. On the 6th we had again the inexpressible satisfaction to receive letters from Europe, both from Herrnhut and London. We also received the weekly accounts for January and February. As we wished to send the carpenter from the Cape home again, (who has been a long while at work for us, and is a slave,) and could not find any other opportunity, we resolved that Brother Schwinn should go with him, buy several articles for our house-keeping, and convey this Diary with our letters, &c. thither, to go with the first vessel bound to England. You will see, dear Brethren, that the Lord still carries on his work here, and that the eagerness of the Hottentots to hear the word of God is not upon the decline, but rather encreases. Our Hottentot congregation consists at present of seventy-six souls, whom we recommend, together with ourselves, to your love and prayers before the throne of grace, and remain, &c. your faithful and affectionate Brethren,

H. MARSVELD.

Signed

DAN. SCHWINN.

J. C. KUEHNEL.

N. B. When this present number was just going to leave the press, we receive again, by letters from the Cape of Good Hope, dated January 2d, 1797, the most satisfactory intelligence of the welfare of our Missionaries at Bavians Kloof, together with a Diary of their proceedings to the end of the year 1796, by which it appears, that the earnest desire of the Hottentots to hear the Gospel continues, and many have been brought from darkness unto light. The congregation of believing Hottentots assembled at Bavians Kloof, consisted

sisted at the close of 1796, of eighty-three persons. One hundred and seventy-three children of both sexes attended the schools daily. In recounting the memorable events of the year 1796, a circumstance is mentioned, which deserves insertion here, particularly as it serves to prove, both to what danger this Mission is exposed, and how mercifully the Lord protects his defenceless children by his almighty power, bringing to nought the counsels of the wicked. In February last, a storm of much more dangerous appearance than any hitherto experienced, seemed to be gathering for the destruction of the Mission. Some evil-minded people had brought together above an hundred armed men, for the express purpose of putting their former resolutions into execution by one decisive blow. Their rendezvous was at B. T.'s house, and they had already met, when the English General, to whom notice had been sent by the Hottentots, sent a message to B. T. threatening, that if any such outrage was committed, the perpetrators should not escape punishment, but that he should treat them with the utmost rigor. Finding their designs betrayed, and the magistrates prepared to defeat them, they quitted their leaders and dispersed. For this proof of God's mercy, the Missionaries express the most lively sense of gratitude.

VARIOUS

V A R I O U S A C C O U N T S.

1. **L** E T T E R S received at Bethlehem, in Pennsylvania, dated June 20, 1796, mention the well-being of our Missionaries and their Indian congregation, at Fairfield in Canada. The blessing of God attends them both in their external and internal affairs. The Indians turn their minds more than formerly to agriculture, and had had a rich harvest. Yet, though they appear well settled where they now are, many of them are willing and ready to go to any other part of the Indian country, whenever a door is opened for the preaching of the gospel and the settling of a christian congregation. Since the British have ceded the forts of Detroit, &c. to the American States, the communication between this Mission and our North American Brethren is again free.

2. It afforded us no small pleasure to receive some account of our Missions in South America by way of Philadelphia and Hamburg. They are dated in June and July, 1796. Brother Hans Wied at Paramaribo, writes, that having received no letters from Europe for a long time, they rejoiced the more at the arrival of two packets of letters and diaries, sent by Brother Meder of Philadelphia, by a Brother going to Surinam on business. Our Missionaries at Paramaribo, Sommelsdyk, Berbice, and Hoop on the Corentyn were all well, and had enjoyed rest and peace. Nor had they perceived any of the calamitous effects of war, except scarcity of provisions, but in this respect also, the Lord had helped them so graciously, that they felt no particular want, and had no cause for complaint. He also blessed the labor of their hands for their needful support.

Brother

Brother Kluge of Hoop happened just to be at Berbice, when that colony and Demerary were taken possession of by the English. But he not only received no harm, but the English officers treated him kindly, as a Missionary belonging to the United Brethren, and informed him, that the Missionaries should always have a free passage to and fro, and transact their business without the least molestation.

3. By letters from Antigua, dated in November 1796, we learn that Brother John Frederic Reichel had received a commission to begin the new Mission-settlement in Old Road Town, which is to be called Grace Bay, and intended to move thither in the beginning of 1797. Brother Tschirpe of St. John's, had been preserved in a remarkable manner from drowning. He was returning from visiting the sick in the country, and stopping with his horse to drink at a deep pool, the animal slipped, and plunged suddenly into the water. Providentially a christian negroe belonging to the methodist congregation was just passing by, by whose kind and timely assistance Brother Tschirpe was brought out of the water.

The hurricane season had passed over without damage, and God had likewise preserved both that island and St. Kitt's from hostile invasion.

4. Letters from the Danish West India islands of December 13, 1796, mention that some of the Missionaries had been dangerously ill of bad fevers, but by the blessing of God, were again restored to health. A report prevailing in Europe, that the so-called yellow fever had made its appearance in these islands, is not confirmed by the above-mentioned letter.

*Extract of a DIARY received from the Brethren's
Missionaries at BASSETERRE in St. KITT'S.*

JANUARY 1st, 1797, our congregation of believing Negroes consisted of 1870 souls, including the candidates for baptism and the baptized children. They come to us from fifty-four plantations.

Early this morning many negroes came to wish us a happy new year, and their cordiality was affecting. We had appointed this day as a prayer-day, and twenty-three negroe men and women were to be baptized. About nine o'clock they all came to our house, where we spoke with them concerning the covenant made between the Lord and believers in holy baptism, and put several questions to each, which they answered with humility. Then their names and birth places, as likewise the names of their masters, were inserted into the church-book, after which they were led into the church. A suitable hymn being sung, Brother Hodgson offered up a fervent prayer, and then spoke upon the text appointed for this day, closing his discourse with some observations on the important transaction before us. The usual questions being put to the candidates for baptism, and answered by them with cheerfulness, they all kneeled down, and we called on the Lord our Savior to forgive them their sins, to deliver them from the power and bondage of Satan, and to receive them now as the reward of his bitter sufferings and death. They were then baptized in the name of the Father, Son, and Holy Ghost, during the usual Liturgy. Afterwards ten men and fifteen women were added to the candidates for baptism. On the second we had a meeting with all the assistants and servants belonging to our congregation, and read to them the rules to be observed in the discharge

of their duty. We admonished them to be faithful, and to spare no trouble in endeavouring to get acquainted with all our people, visiting the sick, watching over order, giving notice when and where help is wanted, &c. All this they chearfully promised to do, and we closed with earnest prayer to the Lord to establish them in his grace, and to give us a constant supply of faithful approved people in the congregation, who may assist us in the care of our encreasing congregation. On the 7th, we visited the sick. *Christopher*, who has been some time excluded, was in a miserable condition both as to soul and body. After speaking to him earnestly and affectionately for some time, he began with many tears to acknowledge himself a great sinner, to confess his deviations, and to call upon the Lord Jesus, to pardon and receive him again; expressing his firm hope, that Jesus' blood was not shed for him in vain, and that he should find mercy. *Elizabeth*, a communicant at Sandy-point, gave us much pleasure by her edifying declarations of the hope that was in her. Amidst all bodily pains she rejoiced in the Lord, thanking him for her sufferings and the consolations she experienced. Brother Schneller commended her soul in prayer to her Redeemer. The eighth being a prayer-day, thirteen children of baptized parents were baptized. First the mothers, who brought them, were addressed concerning baptism, and the important charge they have received to educate their little ones in the fear and admonition of the Lord: after which baptism was administered during the usual Liturgy.

Having some repairs upon our premises, we applied to several managers to help us to a few workmen, and found them very willing to send such as they could spare.

On the 15th, our church was well filled, notwithstanding the Colonel had ordered the black militia, in which many of our people also are enrolled, to go to church.

On

On the 20th, some of our people came to complain of the conduct of others, by whom they conceived themselves aggrieved. The negroes are very clever at representing their own story in the most favorable light, but we always desire them to bring the other party, that we may hear both sides of the question, and endeavor to bring about a reconciliation; and we have always found this to be attended with God's blessing. On the twenty-second, the parties met, when Brother Hodgson spoke with them and all disputes were amicably settled.

February 2d, we began to speak with each of our baptized, and were greatly encouraged by manifest tokens of the work of the Holy Spirit in their hearts. One of them said, "I love our Savior, because he first loved me and died on the Cross to save my soul. I am a poor slave, and very ignorant, but thus much I know and feel in my heart, that He loves me and will save me." On the fourth, we received a letter from our Missionary, Brother Miecke, at St. Croix, giving notice, that Brother Haman of Jamaica had arrived very poorly at St. Kitt's, and was on board a ship in our harbor. Brother Schneller went immediately on board and we received him with much compassion. On the 5th, the assistant Samuel, spoke publicly to the children. He represented to them, how highly favored they were in having an opportunity of hearing the gospel of Jesus, and that if they would give their hearts to him in their childhood, and be obedient to him and his servants, they would be always happy, and preserved from sin and its evil consequences, and if they should live to grow old, thank our Savior to their last breath for what they now enjoy, &c. At the afternoon's service three German soldiers were attentive hearers. To-day at noon, and in the night we had slight tremblings of the earth, but on the seventh, about a quarter before twelve at noon there was a strong earthquake, by which the house and

church were much shaken; it was repeated on the eighth in the evening, and on the ninth both in the morning and afternoon, so that every thing in the house seemed in motion, We looked childlikely to the Lord, in whose hands we are, and who has said, that we should not be afraid of what may happen to this body. He can preserve us if it is his gracious will. In the following days the earth was often in a trembling state. Many sick and lame were visited by us during this week, both in the neighboring plantations and at Sandy Point. Some of them departed this life very happily. *Mary* was one of them. She was remarkable for her patience in great sufferings, both of mind and body. She was baptized in the year 1793, and approved herself from that time as a most worthy christian. Her situation was very hard, and when worn out with fatigue and various bodily ailments, she did not meet with that compassion and assistance her state required, but was left chiefly to the mercy and charity of the baptized negroes on the plantation; for her children were kept to their work in the fields, and could do but little for her relief. She rejoiced exceedingly whenever a Missionary visited her, and expressed her trust in our Savior with great confidence. The prospect of soon departing unto him was most pleasing to her, and she delighted to converse upon that subject. The last time we saw her, she begged that her remains might be decently interred by us, which was done accordingly. To-day and on the twentieth we had some considerable shocks of an earthquake.

On the 24th, the candidates for baptism who are to be baptized next Sunday, came to us, and we conversed with them seriously concerning the state of their hearts, and the solemn covenant they enter into with the Lord in holy baptism. They answered our questions to our satisfaction, and several declared with many tears how thankful they were,

to know that our Savior has shed his blood for the remission of their sins, and that they can feel confidence in him, that he will forgive them all their trespasses, cleanse them from all unrighteousness, and deliver them from the power of sin and Satan. We do not insist upon their learning many things by rote, nor teach them how to contrive answers exactly pertinent, but we rather wish to hear the language of their hearts, and to perceive that the Holy Spirit teaches and guides them into all truth, and that they feel true faith in and love to the Lord Jesus Christ, as their God and Redeemer. They came again on Sunday the twenty-sixth early, when we once more conversed with each of them, and commended them in fervent prayer to the grace of our Lord. They were then led into the chapel. The place was crowded, and the presence of God our Savior was powerfully felt amongst us. On such occasions we perceive, that He does not despise the poor and needy, but condescends to own us as his flock. And surely nothing but the precious blood of Jesus has power to blot out transgression and sin, and to deliver the captives from the dominion of the prince of darkness. In reliance therefore upon its all-sufficient merit, we baptized these poor sinners into the death of Jesus, giving each of them the name agreed upon. Sometimes the proprietors or managers mention some particular name, which is always attended to. There were in all thirty-five baptized. In the afternoon a mulatto, baptized as a child, was solemnly received into the congregation. On this occasion, Brother Hodgson was delivering a discourse on the text appointed for the day, to an attentive auditory, when suddenly a violent shock of an earthquake made the whole building tremble and put all the forms in motion. The effect was very awful, and Brother Hodgson, after some pause, took occasion to remark, that we ought all to be prepared and ready to meet the Lord; for
it.

it might happen, that before we were aware, we might be translated into his presence. Then those who here have loved Him and found remission of sins in his blood would rejoice with joy unspeakable and full of glory, whilst others, who refused to believe the gospel and come as sinners to their Savior, would quake with fear and confusion. Hardly a day passed during this month in which we did not feel some shocks of an earthquake, more or less violent.

March. In the first days of this month we visited the sick with satisfaction. *Catharine*, who suffered much from a fore throat and fever, was extremely ill, and had not been able to swallow any thing for three days. A simple medicine administered by Brother Hodgson relieved her a little. He then put several questions to her concerning her state of mind, which she answered with cheerfulness. She said, "I am a poor depraved creature, and know not whether I shall recover my bodily health, but whether I live or die, I am the Lord's, and Christ my Savior is my only joy and treasure." Brother Schneller visited the sick in the town and neighbourhood.

On the 5th, fifteen children were baptized, after a short discourse to the children present, who also repeated several texts and verses they had learned.

On the 9th, *Daniel*, formerly a servant in the chapel, departed this life. He was baptized in 1793, and for some years gave us much satisfaction by his orderly and exemplary conduct, but being overtaken in a fault, by which offence was given, he was dismissed from his service in the chapel, and not admitted to the Lord's Supper, which greatly affected his mind. Some time after he fell sick, and neglect brought on a consumptive complaint. We visited him diligently, and had the pleasure to see him turn with all his heart to the Lord. He was likewise re-admitted to the Communion, but before it could be administered to him

him he departed, in reliance upon the mercy and merits of our Savior. On the thirteenth *Jacob* followed him into eternal rest. He was a very poor, hard-working negroe, brought hither from Guinea. He soon heard and embraced the sweet and comforting doctrine of a crucified Savior, which made him bear his situation not only with patience, but chearfulness. His character was open and honest, and his end edifying.

To-day a fleet arrived from England, and we were glad to receive letters and text books from our brethren in Europe. The Reverend Mr. Nankivil, a Missionary sent by the Bishop of London to the negroes on this island, arrived with this fleet, and called on brother Schneller on the fourteenth. We sincerely wish him success, and the blessing of the Lord upon his labors. On the seventeenth we had two shocks of an earthquake, more violent than the former, many of which happened almost every day. Great and glorious is our God in all his works, and his mercy endureth for ever. He keeps our hearts in perfect peace and reliance on Him.

On the 26th, we began to speak with each of our baptized and candidates for the Lord's Supper. We pray the Lord on these occasions to grant us the needful grace and wisdom for this work: for we are unequal to the task, insufficient and short-sighted, nor do we lay any claim to learning and ability. Should He enter with us into judgment, we should have nothing to plead but his mercy and long-suffering. Whilst we are speaking with these people, the question often occurs to our minds—Will they prove faithful to the end; and can we with propriety think of admitting them to the Holy Communion, when we still see traces of their not being wholly dead to sin and alive unto God? Some do not come again to us in three or four weeks, but when we visit them on the plantations, they are always cordial and affectionate, and rejoice to see and speak with

with us. Merciful Savior, it is thy work !—these souls are bought with thy blood, and thou hast vouchsafed to descend into humanity, to deliver man from the slavery of sin and from death, by suffering the death for us. Grant to us, thy poor servants, that by the influence and guidance of thy Holy Spirit, we may neglect nothing, much less do harm to thy cause : for the souls of thy redeemed ones are precious in thy sight.

Having finished the repairs on our premises, we thanked God, our heavenly Father, for enabling us to settle with all the trade's-people on the thirty-first : and may He reward all our Brethren and friends every where for their works of love and benevolence, as likewise all our friends here who have lent us assistance during the course of this work. We remain, &c.

GEORGE CHARLES SCHNELLER,
JOHN CHRISTIAN HODGSON.

SOME ACCOUNT OF THE LIFE OF

Brother CHRISTOPHER KERSTEN,

*Many years a Missionary among the Free Negroes at
BAMBEY, in SOUTH AMERICA. Taken from his and
his Widow's own Narrative.*

HE was born November 15, 1733, in the village Staats, in the Altmark (a Prussian Province.) As a child he suffered greatly from a disorder in his eyes, occasioned by the small pox, which threatened to deprive him of his sight, but when all medicines proved ineffective, God mercifully restored him. Yet he retained a weakness in his eyes throughout

throughout the remainder of his life. Being very severely treated by his father, the years of his childhood were spent in fear and distress, which made him quit his parents' house when he was fourteen years old, and enter into the service of a neighboring tax-gatherer. However, after two years, he returned home at his father's request, and went apprentice to a taylor. Having served his time, he got a place as secretary to the successor of his former master, who being a pious man, behaved well towards him, and made him attentive to his immortal concerns. He now grew much distressed about the salvation of his soul, and felt uncommon anxiety previous to his first participation of the Lord's Supper, lest he should receive it unworthily. Having staid one year with this gentleman, he felt an inclination to travel, with a view to improve in his business, but was too poor to set out; till walking out one evening, he found a ducat lying in the road, (about 9s. 6d.) with which he meant to equip himself. He bought a Bible, and Arndt's True Christianity (a book as much valued in Germany as the Whole Duty of Man in England) and took leave of his parents. His cousin, who lived in the neighborhood, now persuaded him first to work for a few weeks at his shop before he quitted the Altmark, which became the occasion of his acquaintance with some awakened people, whose conversation proved useful to him. Being afterwards on a visit to his parents, his mother once found him on his knees at prayer, and supposing he had turned Roman Catholic, she reproved him very sharply for it. On his travels he first came to Magdeburg, where he attended the edifying discourses of Abbot Steinmetz of Closter-Bergen (a Protestant College) and the meetings of his Society, but without cultivating any acquaintance with these people. He used to say, that he was glad of having been so reserved at that time, for they had a mistaken opinion of, and violent prejudices against the

Brethren, and would probably have prevented him from joining them. Some time after, he came to Wolfenbüttel, where he was noticed by a pious minister, and appointed to the care of a newly established school for girls. In this situation he remained for five years, and there became acquainted with several Brethren, and their Society at Brunswick. Having with difficulty obtained his dismissal, after many consultations, and frequent fervent prayers to the Lord to direct him, he resolved to go to the Brethren at Barby, where he arrived July 20th, 1758. But when he was presented, together with several other people, who had just come to the Brethren's congregation, to the late Count Zinzendorf, the Count seemed displeased, and exclaimed: "It is unjust to deprive other religious communities of the most useful of their members," and it lasted a fortnight before he got leave to stay. He lived at Barby seven years, and according to his own account, obtained here the assurance of the forgiveness of his sins in the blood of Jesus, and increased in his love and knowledge from day to day, walking humbly with his God.

About this time, Brother Johannes Von Watteville, in a discourse delivered to the single Brethren, called upon all those who felt an inclination to devote themselves to the service of God among the heathen, to mention it to him in writing. This our late Brother did, and soon after, having returned from a visit at Herrnhut, he was informed that he might consider himself a candidate for the Missions. He then received a call to Surinam, to labor among the negro-slaves, travelled on foot to Amsterdam, and after a voyage of eleven weeks, arrived safe at Paramaribo. He there hired a mulatto to teach him the language, but had to struggle with many difficulties, and his labor among the negroes appeared to be in vain.

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In 1767, Brother Paulsen having received a commission to go as Missionary to the Free negroes at Quama, but departing this life before he could set out, our late Brother received in 1768 a call to supply his place, which he willingly accepted. Previous to his journey he was married January 29, 1769, at the Town Hall at Paramaribo, to the widow Anna Mary Paulsen, who has written the following narrative of their proceedings :

" We set out October 5th, and in a fortnight reached the place of our destination, after encountering much danger and fatigue. When we arrived within a few miles of the place, the negroes who travelled with us, fired their pieces to give notice of their arrival, the report of which soon brought a great number of people together, who welcomed us with hideous noises. Our sensations on this occasion cannot be described, for the power of darkness reigning among these heathen, oppressed our spirits beyond conception. When we entered the house, we found our two Brethren in the most pitiable condition. Brother Rudolph Stoll endeavored to come out to meet us, but fainted in the attempt. Yet he was so overjoyed to see us, that his fever left him. Brother John Nitschman was quite lame, and departed to eternal rest some months after."

Our first business was to learn to speak the language of the Free-negroes, which we found very difficult. Yet, through the grace and assistance of our Savior, my husband was soon able to acquaint the heathen with his views in living amongst them. At first, his address met with but little attention, but after some time it pleased God to awaken the heart of the well-known John Arabini, a Captain, who began to listen very attentively to the history of our Savior's incarnation, life, sufferings and death on the cross, and to express great concern for his soul's salvation. Soon after, another negroe came into our house, and seeing a picture,

representing the crucifixion, he desired to know what it meant. This gave my husband an opportunity of describing to him all that our Savior had done to save us from the power of sin and the devil. It seemed to make a deep impression upon him, and he exclaimed: "I must go immediately, and tell my countrymen what I have heard." He did so, and brought his whole family to us, who were desirous to hear still more about Jesus the crucified, which we gladly complied with. They returned three days successively with others, so that our house was crowded. Upon this the women, who are the servants of their idols, were excessively enraged, made a great noise, and threatened that their gods would kill all those who came to us. (These gods are stones, wooden images, large trees, heaps of sand, crocodiles, &c.) The poor people being frightened by these threats, came no more: Arabini alone remained steady, and faithful to his convictions. He was therefore persecuted with great malignity. In consequence of our frequent declarations, that their idols could neither help nor hurt them, being inanimate things, Arabini took his idol, which was a staff, curiously decorated with beads, and burnt it privately. After this, he went one morning with a loaded gun to the river, where the crocodile or alligator, who was said to be the god of the village, used to have his haunt. On seeing the creature, he addressed it thus, "I mean to shoot thee. Now if thou art god, my bullet will do thee no harm, but if thou art a creature, it will kill thee." He then fired his piece and killed it. Soon after this, he happened to hurt himself so much in lifting a heavy piece of timber, that his end was expected. The priests now began to vaunt and boast, that the god, whom he had killed, would destroy him. We suffered much anxiety on his account, and prayed the Lord to restore him for the honor of His cause. My husband hastened also to apply some simple means

means for his recovery, which, by God's blessing, were attended with success, and he was soon perfectly restored. The heathen and their lying priests were thus put to shame, and could do nothing but sacrifice a cock to appease the wrath of the pretended deity.

January 6th, 1771, my husband had the joy to baptize Arabini into the death of Jesus, as the first fruits of the Free negroes at Quama. His family were greatly enraged at this transaction, and sent for a priest from a neighboring village, informing him that Arabini had worshipped a strange God. The priest came strait into our house, with a loaded gun and a drawn sword in his hand, which he brandished over my husband's head, exclaiming, "Who has given you power to convert and baptize our people?" My husband replied with calmness and courage, "Who art thou? art thou stronger than God? canst thou hinder his work?" The priest said not another word, but instantly quitted the house.

Many instances of similar preservations, and of the mighty power of the Lord exerted in support of his work, and in the defence of his weak, helpless servants, might here be quoted, but as the most important occurrences have been mentioned in the diaries of that time, transmitted to and read in the Brethren's congregation, I will add only one more. My husband once made a journey without fire-arms, accompanied by only one negroe. He had to travel on a small path through a thick forest towards Sharon. Suddenly the negroe who walked before him, turning round and trembling with fear, cried—"Two tygers, master! two tygers!" My husband saw them immediately and was not a little startled, but sending up a confident sigh to God for his assistance, encouraged the negroe to proceed and to rely upon our Savior's help. The tygers then turned about and quietly walked off into the thicket, without attacking them.

January

January 6th, 1772, another negroe was baptized and called Simon. In 1773, we began to build the new settlement, called Bambey, where our Savior soon gave us the joy to see a little flock of eight baptized negroes.

In 1776 my husband was appointed to superintend the Missions in this country, and to reside at Paramaribo, where he had the pleasure to perceive that the gospel found entrance into the hearts of the slaves, and to baptizé the first, whom he called Christian. In 1777, the congregation increased, and the public preaching of the gospel was well attended.

In 1780, he suffered much from a heavy illness, by which his hands and feet were lamed; however he recovered so far as to be able to visit the Mission among the Free negroes in the year 1782. Here he was again seized with the same illness, and grew so lame that he could not move a limb, and was nursed like a child. His encreasing infirmities caused him now to request his dismissal, which he obtained in 1783, and we arrived safe at Amsterdam, May 30th of the same year, after a residence of nineteen years in South America, Gnadau, in Saxony, being appointed as the place of our future abode, we enjoyed many blessings from our Savior in fellowship with the congregation, and our time was spent in rest and peace and sweet communion with Him."

Thus far the account given by his widow.

During his abode at Gnadau, which lasted twelve years, he enjoyed in general a tolerable state of health. In the first years he was frequently commissioned to visit the Societies in Magdeburg, the Altmark, &c. and at home, his particular office was to attend to the strangers who came to visit the settlement, and were desirous of becoming acquainted with the Brethren. This gave him frequent opportunities of declaring the truths of the Gospel to persons of all ranks, which he did with meekness and unction. He had a deep
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sense of his insufficiency and was truly poor in spirit; but he relied upon the mercy and daily support of our Savior, and valued his call to belong to His flock on earth above every other object. His walk and conversation was edifying, and he became instrumental to the conversion of several of his nearest relations.

On the 4th of February 1796, he appeared as well as usual, and his conversation was remarkably cheerful. In the evening he kept the meeting of the congregation, closing with a hymn concerning the happiness of departing and being with the Lord for ever. When he rose up, he felt a lameness in his left leg, but returned home without assistance. On entering his apartment, the lameness encreased, attended with other paralytic symptoms, by which he lost his speech and soon became insensible. In this situation he lay till four o'clock in the afternoon of the 5th, when his redeemed soul took flight, and entered into the joy of his Lord, after a sojourning of sixty-two years here below.

ACCOUNT OF THE LIFE OF

Brother J E N S H A V E N,

*The first Missionary sent by the Brethren to the
ESQUIMAUX INDIANS on the Coast of Labrador.*

N. B. The first part of this account, is taken from his verbal information, the latter and chief part is written by himself.

OUR late brother was born June 23, 1724, at *Wust*, a village in Jutland, where his father possessed a farm. In his early years he shewed a great capacity for learning; made considerable progress at school, became well versed in the Holy Scriptures, and was instructed with great care by the Reverend Mr. Langgaard, minister of the parish previous

ous to his confirmation. Being, according to the usual custom, called upon to answer several questions, in presence of the congregation, he endeavored to make a shew of his knowledge of the doctrines of christianity; when he received this wholesome reproof from the minister: "My child, your head is full enough, but that, I fear, is all, and your heart is empty." When he partook of the Lord's Supper for the first time, he was greatly affected, and surrendered himself to God, as his sole property; but afterwards, forgetting his pious resolutions, followed the impulse of his natural disposition, which was rough and ungovernable; though, in the opinion of the world, he maintained the character of a sober and religious man. About this time a great awakening took place in his neighborhood, by the blessing of God on the labors of the Reverend Mr. Langgaard, and many souls fought earnestly to obtain salvation. These he opposed with violence, thinking himself good enough, and calling all those hypocrites, who would know of no righteousness and salvation, but in the death and merits of Jesus. But being once out in the fields, a storm of thunder arose, and a flash of lightening suddenly penetrated the earth just before his feet, which threw him senseless to the ground. When he recovered, he prayed fervently to God, that his life might be spared, and time allowed him for conversion; for he now saw that his own righteousness, upon which he had hitherto depended, would not save him in the extremity of death, and that he was a lost and condemned sinner in the sight of God. He had no rest day nor night, but wept and cried incessantly to God to have mercy upon him, till he felt a divine assurance, that if he relied in faith upon the merits of Jesus Christ and turned to him for help, he should be saved. He now joined the awakened people, and frequently visited the Reverend Mr. Langgaard, whose testimonies of the gospel were

were attended with great blessing for his soul. He grew more and more in the knowledge of our Savior, and being persuaded that he was accepted and owned by him as his blood-bought property, all the whole world began to appear trifling to him, and he wished to become an inhabitant of one of the Brethren's settlements, of which he had received some intelligence. But before he made application for it, he resolved to go 'prentice to a Joiner at Copenhagen, the better to qualify himself to earn his own bread. On the road thither he reflected, that in the midst of the world he might again lose the blessings he had become possessed of, and that it would be better for him at once to join the Brethren. This he did, and having served a regular apprenticeship to a Brother at Copenhagen, he visited Herrnhut in the year 1748, obtained leave to live there, and was soon admitted to the Lord's Supper with the congregation. While he was thus enjoying the privilege of living in communion with people of God, and growing in grace, he felt a strong desire to serve the Lord among heathen nations, and took occasion to mention it to Bishop Joannes de Watteville, during his visitation at Herrnhut. Here his own narrative commences, as follows:

" In the year 1752, hearing at Herrnhut that Brother Erhardt, a Missionary sent to the coast of Labrador, had been murdered by the Esquimaux, I felt for the first time a strong impulse to go and preach the Gospel to this very nation, and became certain in my own mind, that I should go to Labrador. I agreed with a Brother of the name of Jeppe Nielsen, that as soon as there appeared the least probability of our going, we would offer ourselves for that purpose. Meanwhile in the year 1758, I received a call to go to Greenland, which I cheerfully accepted, in reliance upon our Savior. Before my departure, I had a confidential conversation with the late Count Zinzendorf, in

which I told him, that though I never felt a call to go to Greenland, but for these seven years past had earnestly desired to go to Labrador, yet I could consider this appointment as coming from the Lord, and would therefore go in his name, with a willing heart. I travelled in company of Brother Matthew Stach, and my own brother Peter Haven, by way of Copenhagen, and arrived safe at Lichtenfels. In the year following I was remarkably happy in my situation, learnt the Greenland language, felt great love for the people, and began to believe that it was my destination to spend my days in this country. But I had scarce formed the resolution to make myself easy and happy in this land, than I was alarmed by a remarkable dream: I thought I heard somebody say to me; "this is not the place, where you are to stay, for you shall preach the Gospel to a nation that has heard nothing of their Savior." I awoke, and being unwilling to quit this country, considered it as fancy and fell asleep again. But to my surprize I heard the same words repeated a second and a third time. On awaking, I wept exceedingly, and cried, Ah, Lord! what am I, I am unfit for thy work, but if this be Thy will, Thou must Thyself prepare the way." I was again assured of my call to Labrador, but quite resigned to the will of God, as to time and circumstances. In the year 1762, I obtained leave to make a visit in Europe, and arrived in January 1763 at Herrnhut, in company of Brother David Crantz, where I staid till 1764, when my return to Greenland was again proposed to me. But as I answered, that I did not wish to return without a direction by lot, having prayed the Lord to signify to me His will by this means, I received a negative, and on stating my objections in writing to my Brethren, they were satisfied, that I acted uprightly before God. I then proposed that I would first go to England, and enter into the service of the Hudson's Bay Company as a sailor or ship's

ship's carpenter, and thus watch for an opportunity to begin a Mission on the coast of Labrador, or at least to discover, whether they were a part of the Greenland nation and had the same language or not. On further consideration, this project appeared to me liable to great difficulties, and I began to feel much timidity as to the execution, on which I turned in prayer to the Lord, and opening the Scriptures, found immediately that text: "Do all that is in thine heart, behold, I am with thee." 1 Sam. xiv. 7. This strengthened my drooping faith and I devoted myself anew to God, entreating Him to grant me wisdom, grace, and power, to execute my purpose. On considering my proposal, the Brethren advised me not to go to Hudson's Bay, but rather to seek to get to Labrador by way of Newfoundland.

February 2d, 1764, I was dismissed, with prayer and supplication, by the Bishops and Elders of the Church, and set out on foot for Holland, from whence I arrived with much difficulty in London, not understanding the English language. After many fruitless attempts to attain to the aim proposed, I was at last recommended to the Governor of Newfoundland, Sir Hugh Palliser, who received me with great kindness, and even offered to carry me out on board his ship. This I declined, but begged for a recommendatory note to the Governor of St. John's, which he willingly provided for me, and I now went with the first ship to St. John's, where I lodged at the house of a merchant, who shewed me all possible civility. I worked here at my trade, and expected patiently the arrival of the Governor. Meanwhile many people having heard of my intentions, came to see me, and several proposals were made to me, how to establish myself and make my fortune in Newfoundland. As soon as the Governor arrived, he issued a proclamation concerning my voyage to the coast of Labrador, stating my views, and commanding that every assistance should be given me, &c. In this procla-

nation it is said: "Hitherto the Esquimaux have been considered in no other light than as thieves and murderers, but as Mr. Haven had formed the laudable plan, not only of uniting these people with the English nation, but of instructing them in the christian religion; I require, by virtue of the powers delegated to me, that all men, whomsoever it may concern, lend him all the assistance in their power, &c." This proclamation was the foundation of all that liberty and protection which the Brethren have enjoyed ever since, under the British government. Having soon found a ship bound to the North, I went on board and proceeded with her to the north-coast, where, after many fruitless attempts to continue my voyage, I went on board an Irish fishing shallop, which was bound to the coast of Labrador. When we arrived on that coast, I saw the Esquimaux for the first time, rowing about in their kajaks, but none were permitted to approach us, being fired upon by our boats crew. However, I once landed, and found their huts, utensils, &c. made exactly in the Greenland fashion. But all my attempts to meet and converse with them were in vain; for it happened, that when I landed, not one Esquimaux appeared, and scarce had I left the coast, when many arrived. The boat's crew therefore laughed at me, and the few who expressed sorrow at my disappointment, advised me to return, refusing to lend me any farther assistance: I was even told that a resolution was formed to kill all the Esquimaux. All this gave me the most pungent sorrow, and made me cry unto the Lord for help in this distressing situation, so heavy both for my mind and body. As I was once writing down my thoughts in my journal, the master entered my cabin, and seeing me in tears, asked me whether I was going to make a complaint to his owners. I answered, "No! but I mean to complain of you to God, that he may notice your wicked conduct on the present occasion,"
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for ye have taken his name in vain and mocked his work," &c. He was terrified, begged I would not do it, for he had offended God too much already, asked my pardon and promised, that from henceforth he would do every thing to promote my design. This he punctually performed, and brought me the next day to Quirpont. Here some people had arrived, who intended to destroy the Esquimaux, and were holding a council for that purpose. I went boldly to them, shewed them the Governor's proclamation, found it difficult to divert them from their evil designs, but succeeded at last.

September 4th, 1764, was the joyful day when I saw an Esquimaux arrive in the harbor, I ran to meet him, and called to him in the most friendly manner, addressing him in the Greenland language, which to my inexpressible joy he understood. I desired he would return and bring four of the chiefs of his tribe, which he willingly complied with. Meanwhile I dressed in my Greenland habit, and met them on their arrival on the beach, inviting them to come on shore. They cried, "Here is an *innuit*, (or countryman of ours)" I answered, "I am your countryman and friend." They were surprized at my address, behaved very quietly, and I continued my conversation with them for a long time. At last they desired me to accompany them to an island, about an hour's row from the shore, adding, that there I should find their wives and children, who would receive me as a friend. This seemed at first a most hazardous undertaking, but conceiving it to be of essential service to our Savior's cause, that I should venture my life amongst them, and endeavor to become better acquainted with their nation, I turned simply to Him, and said; "I will go with them in thy name. If they kill me, my work on earth is done and I shall live with thee; but if they spare my life, I will firmly believe, that it is thy will, that they should hear and believe thy gospel." I went accordingly, and as soon as we arrived,
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there was a general shout, "our friend is come." They carried me ashore, and I was immediately so closely beset on all sides, that I could neither stir nor turn about. I endeavored to make them place themselves in rows before me, which being done, I told them my view in coming to visit them, to make them acquainted with their God and Savior, and promised that if they were willing to be taught, I would return next year with more of my Brethren, build a house on their land, and speak to them every day of the way to life and happiness. Having entered into much agreeable conversation with them, I returned in the same boat, and staid about a fortnight longer at Quirpont, where I had several opportunities of preaching to the boat's crew, being filled with joy and gratitude to God who had thus mercifully heard my prayers and helped me.

After our return to St. John's, which was attended with many hardships, I waited upon Sir Hugh Palliser, who received me with great kindness, and expressed his entire approbation of my proceedings. I returned to England in a frigate, and arrived November 5th, with my Brethren in London. Here I entered into a negotiation with several gentlemen in office relating to the proposed Mission on the coast of Labrador, and had several conferences with them, as also with Lord Hillsborough, who made some advantageous offers for the promotion of that cause.

Having made another voyage to Newfoundland, I returned to Germany and spent four weeks at Herrnhuth, where I gave a verbal account of my proceedings to the Brethren, to whom the direction of the affairs of our Missions was then committed. But hearing that an order of council was soon expected by our Brethren in London, to begin a Mission in Labrador, I hastened to England, where I found things not so far advanced as was expected. In 1767 I went to Zeist in Holland, where I spent some time with

with much profit to my soul. But the Mission in Labrador remained the constant subject of my prayers and meditations, nor could I find freedom to accept of any appointment to other places, several of which were proposed to me, believing that God had not caused me to see such wonders of his mercy and preservation among the Esquimaux in vain.

As the Brethren appointed to manage the affairs of the Unity were going to England this year, I asked and obtained leave to accompany them. On our arrival in London several circumstances seemed to point out to me, that the time was now come, when the negotiations concerning Labrador might be renewed, and I therefore delivered a memorial to the Brethren, stating my reasons, why I thought an application to the English Government would now be attended with success. I received for answer, that I had their permission to do what should appear most adviseable to me in this business, and having maturely considered my plan, and with prayer and supplication commended myself and the cause I was to serve unto the Lord, I waited upon Mr. Pownal, a gentleman in office, and delivered a petition, praying that a piece of land on the coast of Labrador might be given us, on which we might build a dwelling-house and church, and make a garden. This was well received, but the answer was sometime delayed. Meanwhile the well-known Esquimaux woman *Mihak*, was brought from Labrador to London. She rejoiced exceedingly to find in me one who could speak her language, and earnestly begged that I would return with her and help her poor countrymen, who were almost ruined, many of them having been shot in an affray which happened between them and the English. Her repeated applications were of great use in putting forward the business of the projected Mission, for she was noticed by many persons of rank and influence and her request attended to. We now received the long-wished for
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grant from the Privy-Council, by which the Brethren's Society for the Furtherance of the Gospel obtained permission from the King and his Ministers to make settlements on the coast of Labrador, and preach the Gospel to the Esquimaux.

In the year 1769, I obtained leave to attend the general Synod of the Brethren's Church, held at Marienborn in Wetteravia. Here I experienced rich spiritual blessings, and was particularly led by the Holy Spirit to examine, whether my mind and temper were made conformable to the mind and will of my Savior. I confessed my deficiency in this respect, and prayed him to deliver me from every thing that might either retard the completion of his work within me, or prove injurious to his cause, especially from the natural impetuosity and roughness of my disposition, which, as I was well aware, must give pain to those about me. The Synod resolved, that I should make another voyage to Labrador to examine the coast, and that in the year following a Mission should be established there. My heart and lips overflowed with praise and thanksgiving, that our Savior had thus far helped us. In the year 1770, some Brethren in London, who felt much interested in the Mission, purchased a vessel, with which they resolved to send us to the coast of Labrador, and to supply us annually with the necessaries of life, and that they might be better able to support the undertaking, they agreed to commence some kind of traffic with the natives. With this vessel, Brother Drachart, (formerly a Missionary in Greenland) Brother Stephen Jensen and I set sail, to explore the coast and find a place fit to build on. We made the land at a place called *Arnitok*, an island about six miles from the spot where Nain now stands. Here we found twenty-nine boats full of Esquimaux, who began to behave with great insolence, and would not be quiet, till the report of our great guns

guns frightened them into order. Having waited two days, we went on shore, met them in a friendly way and preached the gospel to them. After this, Brother Stephen Jensen and I went up and down the coast unmolested, seeking a proper spot for building, but in vain. We therefore set sail again and ran into an harbor upon the most eastern point of the main land near Nain. From hence we passed by and between a number of islands and sunken rocks, and were mercifully protected from harm, though obliged to venture much on this unknown coast, without charts, or pilots, or any guide whatever. I cannot describe the joy and gratitude we all felt, both for the external mercies and protecting care of God, which was every morning new, and particularly that he gave us favor in the sight of the Esquimaux, who willingly sold us their land and earnestly begged us to return the next year, and settle amongst them; as likewise that we had found a spot fit for a settlement, and hitherto met with every thing according to our wishes. I had the best hopes that his thoughts were thoughts of peace concerning this poor benighted nation, and that in his own time he would glorify his saving name amongst them. We returned to London in autumn and were employed during winter with building a house of framework, which now stands at Nain.

April 11th, 1771, I was married in London to Mary Butterworth, of Fulneck, and in May we again set sail for the coast of Labrador. I will not enumerate the many hardships and alarms necessarily experienced on a voyage along a rocky, unfrequented and inhospitable coast, and only observe that God sent his angels and brought us safe to land on the 9th of August, without the least accident, when we immediately found the spot pitched upon for the erection of our house at Nain. We had great trouble in putting it up, but the Esquimaux who visited us, were so obedient and

quiet, that we were not in the least disturbed by them. Many were the remarkable occurrences during the years 1771, 1772 and 1773, some of which gave me pain and trouble, but I cannot name them all: the Lord maintained his work amidst all my mistakes, and in the last-mentioned year the visit of Brother Layritz to this Mission, by commission of the Elders' Conference of the Unity, proved a great comfort to me and all my fellow-laborers.

In the year 1774, I received a commission to go with the Brethren *Brafen*, *Lifter*, and *Lehman*, to explore the coast to the north of Nain. Just as we were setting out, an uncommon horror and trembling seized me, so that, contrary to my former experience, I was exceedingly intimidated and wished rather to stay at home."

(N. B. The account of this dreadful expedition and all the dangers and disasters that attended it, is too extensive for insertion:—suffice it to say, that on their return, they suffered shipwreck, the Brethren Brafen and Lehman were drowned, and our late Brother and Brother Lifter saved by a most marvellous interposition of divine providence.)

"After our return to Nain, I was overwhelmed with sorrow, spent days and nights in sighs and tears, thought much of my whole past life, cried to the Lord for help, and forgiveness of all my many failings, and renewed my vows, to devote myself entirely to His service. In spring, 1775, I went with the Brethren Lifter and Beck to explore the south coast, when we penetrated beyond Old Hopedale, and after some research, found a spot near Arvertok better suited for the purpose of a Mission-settlement, than any hitherto discovered. When Brother Liebisck arrived this summer at Nain, he brought me a commission to begin the new settlement at Okkak, north of Nain. I felt not a little anxiety on this occasion, knowing the difficulties attending such a commission, but accepted of it in reliance upon
our

our Savior's help. Brother Stephen Jensen accompanied me, and we purchased the land from the Esquimaux, placed stones to mark the boundaries and made a plan for the building. In 1776, the timber was cut and prepared at Nain, and the ship having arrived from England, it was put on board and we sailed with it to the place of our destination. My wife had lain-in but eight weeks, but she and our little infant son bore the voyage very well. We immediately went to work, and set up the house. I had the grace in all trying circumstances to cleave to my Savior, of whose gracious assistance I had manifold experience. He was with us and gave us success in our present enterprize.

Having finished the building of our house, we moved into it, and in our first conference were so united, by the power of Jesus' grace, in brotherly love and harmony, that we made a covenant with each other to offer soul and body to the Lord, to serve him without fear, and bear each other's burdens with a chearful heart, nor did we meet with the least interruption during this whole year, so that I justly count it the happiest of my whole life. I could preach the gospel to the Esquimaux with a chearful heart, and the Lord blessed my weak testimony of his death and love to sinners, so that several of them became concerned to obtain deliverance from sin and everlasting life, and most were sober and attentive hearers.

In autumn 1777, I was invited to visit Europe, which proved both to me and my wife a great refreshment. Though my wife was so ill at sea, that she never could leave her cabin, and we had three small children with us, two of our own and a son of our late Brother Brasen, whom I was obliged constantly to attend to; yet I remained chearful and the Lord helped me through in many remarkable instances. We arrived at Nisky in Upper Lusatia in January 1778, and both there and at Herrnhut were received and treated with

the most affectionate regard and love by the congregations. March 10th, our youngest son, Samuel Peter, departed this life by occasion of the small pox, and soon after, having received the needful instructions from the Elder's Conference of the Unity, by whom we were earnestly commended in fervent prayer to the grace and protection of the Lord, we returned to Labrador by way of England. The American war raged at that time and the seas swarmed with privateers; but we ventured upon God's help and sailed without convov. We saw no enemy and met with no kind of disaster. But when we came near the coast of Labrador, we discovered an ice-mountain of prodigious extent and height before us, and had scarce passed it in safety, before it fell to pieces with a tremendous crash, putting the surrounding sea into the most dreadful agitation and foam. Had this happened but a few minutes before, we must have perished in the immense ruin. Filled with thanks to God for our deliverance we arrived safe at Nain, August 30th, and proceeded thence to Okkak, where we found twelve baptized and candidates for baptism. I was much concerned, how to take proper care of these souls committed to our trust. During the following three years, which I spent at Okkak, our labor among the Esquimaux was attended with many vicissitudes, yet the preaching of the gospel proved its power in the hearts of many, and in 1781, the number of baptized Esquimaux amounted to 38 souls, which with those who were considered as candidates for baptism, made a congregation of near fifty persons. In autumn I was called to Nain to assist in the erection of the Mission-house destined for Arvertok, (now Hopedale) which was conveyed thither and set up in the year following. My heart rejoiced at the encrease of the work of God in this country, and when we began to proclaim the gospel of Jesus in these parts, it produced blessed fruits in the hearts of several Esquimaux. Some indeed

deed opposed the truth with violence, but others came to ask, what they should do to be saved. During the winter, the awakening spread still further among the Esquimaux, which made all our trials and troubles appear easy to us, because we perceived that the Lord was with us and blessed us.

But now both I and my wife began to feel the effects of age and hardships and our strength seemed exhausted. The year 1783 was, amidst all bodily weakness, a period of blessing for our souls, and though we were quite resigned to the will of our Lord, as to our future stay in this land, yet we thought it incumbent upon us to represent to our Brethren in Europe, that in our present state of infirmity we were not able to do the work committed unto us in the manner we wished, and therefore proposed to them to take our return into consideration. Meanwhile the gospel was heard with uncommon attention by the people at Hopedale and its neighborhood, and we were anxious lest the proper attention should not be paid to the awakened souls. They were exceedingly desirous to know more of their God and Savior, and we prayed the Lord that we might have grace to treat them with wisdom and profit. In 1784 we had seventeen candidates for baptism."

Thus far the written narrative of our late brother is continued in his own hand writing.

He obtained his dismissal in the same year and arrived safe at Herrnhut, as his future place of rest. Though he possessed an extraordinary degree of activity, and his zeal for the service of our Savior, in which he had experienced many trials and sufferings, was very great; yet he felt no uneasiness in his present situation, but seemed to enjoy true rest and peace in soul and body. He highly valued the privilege of living in a place where he could daily converse with children of God, and frequently declared his gratitude in the most lively terms, for the love, regard, and active

active benevolence of the Brethren and Sisters. It was the delight of his heart to attend the daily meetings of the congregation, nor would he ever miss one of them, as long as he was able. He also worked at his trade, and endeavored to earn his own bread as long as his sight would permit.

In the year 1786 he had a stroke which greatly weakened his nerves, and particularly his sight, yet he consented, in reliance upon the help of the Lord, to accompany some Sisters, who were going in the year 1788 to Sarepta in Asia, as far as Petersburg, from whence he returned safe in September. For the last six years of his life he was quite blind. Trying as this situation was to a man of his vivacity of spirit, he never murmured or ascribed it to hardships he had suffered, but took it patiently as out of the hand of the Lord, and, by his grace, shewed exemplary resignation and cheerfulness, to the great edification of all who visited him. His conversation was profitable even to persons of rank, who never failed to call upon him when they visited Herrnhut, and none who came hither with a view to profit for their souls, neglected to converse with him, for it was plain, that what he said proceeded from the experience of a heart, living in constant communion with God, and rejoicing in his salvation. His manner was always undisguised, plain, and without any fear of man, but whenever he was conscious of having given way in expression to the natural impetuosity of his temper, he acknowledged his fault with great concern, and begged pardon for it. He grew at length quite helpless, and was the more thankful for the faithful care and nursing of his wife. His son was a continual object of his prayers, and he never failed daily to offer up prayer and supplication for all children of God every where, the church of the Brethren, and in particular for the Missions among the heathen, and especially that on the coast of Labrador. Last autumn he grew considerably weaker,
and

and was subject to frequent fits of faintings, oppression in the breast, and head-achs; yet the Lord blessed the medical assistance he received so as frequently to remove the pain attending these maladies. He thought and spoke much of departing to the Lord, and his joy was great indeed, when he meditated on the promise given by our Savior in his word, concerning the bliss of his redeemed ones, when, delivered from all the sorrows and vicissitudes of this earth, they shall see him face to face. When the Sacrament was administered to him last Maundy Thursday, he said: "This will be my last on earth." On the 12th of April, he fully expected that he would be permitted to depart that day, but though disappointed as to the day, he was remarkably cheerful, and even in the night of the 15th rose out of bed to help himself to some refreshment. But early in the morning of the 16th, he began to shew symptoms of fast approaching dissolution, which was hastened by a fit of apoplexy about half after five o'clock, when his soul went over into everlasting bliss, having spent little short of seventy-two years in this vale of tears. Upon a slip of paper, found after his decease, were these words. "I wish the following were added to the narrative of my life: on such a day—Jens Haven, a poor sinner, who in his own judgment deserved eternal condemnation, fell happily asleep, relying upon the death and merits of Jesus."

VARIOUS ACCOUNTS.

1. FROM *Sarepta* in Russian Asia, (near Astracan on the Wolga) we learn, that on July 15th, 1795, Brother *John Gottlieb Loos*, who for several years has taken great pains to learn the Calmuck language, went to reside among a horde of Calmucks encamped near that settlement, partly with

with a view to gain a more perfect knowledge of the language, but chiefly to improve every opportunity that might offer of proclaiming the gospel to these blind heathen. He was dismissed by the Elders of the congregation with fervent prayer and supplication to the Lord, that He would be with him, strengthen and protect him, and grant success to his endeavors. (See Vol. I. p. 105.)

2. Accounts from our Indian congregation at *Fairfield* in Canada, have been received by our Brethren at Bethlehem in Pennsylvania down to the 9th of September 1796. They state that the Missionaries were well and cheerfully active in their labors, and that the presence of God with them and their dear Indian flock proved to them a source of infinite consolation. They had a great number of Indian visitors during the summer of 1796, and some new people, as likewise several, who in former years went astray, had come to live with them. The last letters from Bethlehem of 1797, complain, that no later intelligence had been received from the Missionaries in Canada.

3. Letters from *Surinam* were received by Brother John Meder, Minister of the Brethren's congregation at Philadelphia, who has sent us the following extract of a letter from Brother Hans Wied at Paramaribo.

" We consider ourselves in a very pitiable situation, cut
 " off, as it were, from all communication with our Bre-
 " thren in other parts of the world. We have received no
 " letters from the Elders' Conference of the Unity since
 " May 1795, and no accounts from the congregations since
 " September 1795. Nothing has even reached us from our
 " neighbors in the West India Islands for these two years
 " past. Sometimes we are threatened by internal, and at
 " other times by external commotions, and last year our
 " harbor was blockaded for four months by English ships
 " of war. Yet notwithstanding all wars, and rumours of
 wars,

" wars, our gracious God and Preserver has hitherto averted
 " from us all those calamities, which are peculiarly the ef-
 " fects of a state of warfare. We cannot even complain
 " of a real scarcity of provisions, and our merciful hea-
 " venly Father has given us all we want. The object of
 " the Mission is pursued in all the settlements without in-
 " terruption, and though we cannot speak of any remark-
 " ably powerful visitation of God's grace among the black
 " and brown heathen of this country at present, yet
 " our labor is not in vain in the Lord; and now in one,
 " and then in another place, souls are gained for our Savior.
 " Sixteen adult negroes and six negroe children have been
 " baptized at Paramaribo, and the negroe congregation
 " there consists of 288 souls." In another letter Brother
 Wiez mentions the earnest desire of the Missionaries there,
 that more laborers might be sent to their assistance.

4. In *Antigua* the celebration of the Passion Week and
 Easter, was attended with particular blessing and awakening
 in the hearts of many visitors. The chapel both at St.
 John's and Gracehill were crowded, and many thousand
 negroes assembled early on Easter morning to join in pray-
 ing the Litany. 278 negroes have been baptized, and 285
 admitted to the Lord's Supper from Easter 1796 to Easter
 1797.

Brother John Frederic Reichel moved to Grace-bay near
 Old Road Town (see p. 84.) on the 25th of February 1797,
 and we recommend this new settlement to the prayers and
 kind consideration of all our Brethren and friends every
 where.

5. Brother John R. Verbeck, a member of the Elders'
 Conference of the Unity, sent to visit all our Mission-settle-
 ments in the West India Islands, arrived safe at St. Thomas
 on the 16th of April 1797, after an expeditious voyage of
 six weeks from Cuxhaven. Another company of Missio-
 naries

naries destined for the same place, who sailed ten days after them, reached that island half an hour sooner, having been attacked by a schooner under English colors, which proved to be a French privateer. They were under great apprehensions as to his intentions for near two hours, during which he ransacked every part of the ship, and also their baggage, but at last left them without taking any thing away. Shortly after, an English man of war came up with and examined them, but suffered them to pass, being a neutral vessel. From April 25th, to May 3d, Brother Verbeck held a conference with all the Missionaries at New Herrnhut in St. Thomas, at which many resolutions were taken, relating to the inward and outward state and welfare of the Mission. From St. Thomas he visited St. Croix and St. Jan.

6. The Harmony, bound to the coast of Labrador, sailed from London on the 31st of May last, but was detained by the circumstances attending the mutiny of the fleet at Sheerness, till the 20th of June, at or near Gravesend. A married Brother, and three single Brethren went out with her, to assist in the Mission on the coast of Labrador. During the delay occasioned by the above-mentioned occurrences, they were well and chearful, waited patiently for the help of the Lord, and could cast all their burden with confidence upon Him, even in the midst of actual danger, and alarming reports. They were frequently visited by members of the Brethren's Society for the Furtherance of the Gospel, and other friends. A letter from them, dated at Stromness in the Orknies, mentions their well-being, and that, during the voyage, the Captain of the Hudson's Bay convoy paid the most obliging attention to their safety.

THE FOLLOWING LETTERS

Were dictated by some of the baptized Hottentots to the Brethren Missionaries at the Cape of Good Hope, who had informed them, that they were going to write to their Brethren in Europe.

From Sarah.

I cannot be thankful enough to our Savior for having sent us teachers, and that I now know what is good, and what is not good. Thousand thanks be to him for it, that Brethren are come to us, to such a poor people, who can give them nothing at all, to make us acquainted with our Savior, and that I now know and feel that he has redeemed me. My prayer is, that I may not desire any thing which might grieve him. I will live for him to the end of my life. I salute and thank a thousand times all the Brethren and Sisters.

From Elizabeth.

I thank my dear Savior that I have now such thoughts as I never had before, and feel something in my heart which I never felt before. Formerly I had none but evil thoughts, but now I have thoughts of our dear Savior and feel his love in my heart. I pray him to preserve this to me, and to grant me always a thankful heart till I go to him. Oh! I cannot thank our Savior enough that we have teachers, and you, dear Brethren and Sisters, I thank from my heart, that you maintain them, for we are not able to give them any thing. I wish very much to see some of those Sisters here who live in Europe; however, if I have not that satisfaction here, I shall once get to see them with our Savior, for I am old. I salute you a thousand times.

From

From Martha.

I, who am not worthy to call you Brethren and Sisters, cannot be thankful enough, that I have now heard and daily hear the word of God, of which I knew nothing in all my life before. Ah, if our teachers had not come, my poor soul must have been lost for ever. We also thank you for supporting them, for we are a very poor people and cannot afford to give them any thing. I am also very thankful to our dear Saviour that I have already often partaken of the Lord's Supper, which great favor I am unworthy of. My prayer is, that he would preserve me near to himself to my end, and take from me every thing that causes him grief, so that I may be a true child of God. I also long, with heart and soul, that I might have the happiness to see Sisters here. This I wish for much. I salute all the Brethren and Sisters whom am the poorest and most unworthy.

From Anna Mary.

I would gladly, my dear Brethren and Sisters, dictate something to you, but cannot express what my heart wishes in the Dutch language. I am thankful that I now know that I have a Savior, and that I feel in my heart what I did not feel before, namely, true rest and peace, for I formerly committed many sins and was ignorant of God and his word. Ah, I thank him day and night for his great mercy.

*Letters received by the Brethren's Society for the
Furtherance of the Gospel in London, from the
Settlements on the Coast of Labrador.*

From Okkak, dated August 7th, 1797.

Dearest Brethren,

ALL of us, both old and young, salute you most cordially in the presence and fellowship of Jesus. It was an unexpected pleasure to us to see the Harmony arrive safe in our harbour on the 27th of July last, for which we rendered thanks and praise to God our gracious Heavenly Father. All the Brethren went immediately on board, to welcome the captain, and the dear passengers he brought with him, as our future assistants in the Mission in Labrador. The unity of Spirit and brotherly affection which prevails on such occasions, we are not able to describe in words. We all joined in fervent supplication to the Lord, that He would bless and keep them, and grant that their labors in fellowship with us may be attended with his blessing and crowned with success.

We return you, dear Brethren, our most cordial thanks, that you have again so liberally provided for all our wants, and sent us above what we could have expected in these dear times, when your expences must be very considerable indeed. May our gracious Lord reward you for it, and grant you the means to continue to provide for the Mission here. He will certainly perform it; and let the past experience of his mercy fill you with confidence.

Your kind and encouraging letter of the 29th of May, 1797, we read with great attention and edification, and it was made a means of blessing unto us. The Harmony had

a safe and expeditious passage, and was mercifully preserved from the dangers occasioned by the war.

We have that full confidence in you, dear Brethren, that you remember us constantly in your prayers, and exert yourselves in our behalf to the utmost of your power. We also cease not to pray for you, that our gracious Savior would bless you and support your faith and courage.

Concerning ourselves and our course in the year past, we will mention a few things. We speak without hesitation, when we inform you, that, by our Savior's grace, we have loved each other as brethren with our whole heart, and if any thing occurred to disturb our peaceful course, we were ready to forgive, and bear with each other. In ourselves, we are poor, sinful creatures. This we know well, and that we need the pardon, grace, and assistance of our Savior from day to day; for without Him we can do nothing.

By our Diary, you will see, that we spent the winter very agreeably with our Esquimaux. The following is a short recapitulation of occurrences, from the departure of the ship in 1796, to her arrival in 1797.

September 3d, Brother Morhardt and his wife arrived safe with us, from Nain, having had a pleasant voyage. We received them with much joy, and their service in the Mission is attended with the blessing of the Lord. We therefore much wish that their stay amongst us may be prolonged, and many Esquimaux reap the benefit of their labors.

October 30th, the infant daughter of the baptized Esquimaux, Joseph, born September 30th, was baptized and called Mary.

November 13th, we admitted two persons to the class of candidates for baptism. During this month our people were very diligently employed in endeavoring to catch whales, but without success, as very few made their appearance on our coast.

coast. Only one was caught at Saeglek; but though in general the Esquimaux were not successful in their attempts to get provisions, yet God graciously cared for them, that they never had to endure much want.

The schools of the children began on the 23d of November, and were held by the Brethren Morhardt and Kohlmeister. The children do not seem very capable of learning fast; some of them however; can read pretty well, and the most have learnt texts and verses by heart, and sing well.

December 11th, Joseph's wife was baptized and called Elizabeth, and January 6th, we baptized a married couple, calling them Abraham and Rachel. One man was added to the candidates for baptism on the same day. February 4th, Adam was admitted for the first time to the Lord's Supper, and two women were spectators on that occasion, as candidates. On the 8th of the same month, a young man and a young woman were added to the candidates for baptism.

April 19th, the well-known old forcerer Salliak died.

May 4th, Sister Kohlmeister was safely delivered of a son, who was called Christian Lewis in holy baptism, and is at present well and thriving.

We celebrated the Passion-Week and Easter with the Esquimaux here, in a truly blessed manner, and several of them were remarkably affected. After Easter they went to their several provision-places on the coast. But now an epidemical disorder began to rage amongst them throughout the whole country. Many came into great distress, and were exceedingly afraid of death. Not only the wild heathen, but even several, who had lived here and received the gospel, were led to follow the old superstitious ways of the forcerers to procure relief. Yet they were very cautious, lest it should come to our ears, as they were at the same

time using means prescribed by us. But when several, in spite of all their art had died, they were wholly at a loss what to do. At Okkak all the inhabitants had very severe colds with violent coughs, and hardly any in our house escaped. Even now, this troublesome complaint has not left us. This was a time of much trouble to us, but our distress was great indeed, when we heard that some of our people, of whom we had hoped better things, had been seduced to folly and heathenish vanities, through fear of death. The hypocrisy and equivocation they were guilty of grieved us still more. Boas was the first, whose uneasiness of mind constrained him to confess the whole to us, which he did with many tears, saying, that he had grievously sinned against the Lord. During this period we often cried unto the Lord with tears to help, support, and heal us, and we felt his comforts and compassion in a remarkable manner. As to particulars we refer you to our diary.

May 10th, Adam fell sick, and was already senseless, when his friends brought him hither. The violence of his disorder baffled all the means used for his relief, and he departed this life in the night. We have great cause to hope that he went happily into eternal rest. In the following days, the epidemical disorder grew more violent and carried off fifteen Esquimaux in our neighbourhood. About this time also, the old murderer Okaujak was murdered at Kangerludsoak, by four young Esquimaux. O that God would in mercy soon convert the hearts of this poor savage nation.

Last winter the cold was intense, but we have uncommonly warm and fine weather this summer, which has called forth a most numerous and troublesome host of musquitoes.

We are very thankful for the arrival of five persons for the service of the Mission, but as Brother James Rhodes will return to Europe, and we can only hope to retain one
single

Single Brother in his room, we are still left without any additional supply at Okkak.

It was with the greatest difficulty that we could get two kajaks to go post to Nain. July 30th, we procured two and they set off, but returned in the evening, alledging that they could not possibly proceed. Most of our people were out hunting rain-deer, but at length Boas was willing, in company of another Esquimaux, to do his best to get to Nain and back again, before the departure of the ship: (the distance is about 150 miles) for it was highly necessary that we should know what Brother Burghardt* had to determine concerning the assistance we were to receive.

As the widow Sister Branagin had now a favorable opportunity to go to Europe, and was seemingly in health and spirits to bear the voyage, she therefore thought to avail herself of it, and to accompany Brother Beck and his wife and daughter who will sail from Hopedale. You will, no doubt, shew her every kindness without our recommendation.

We also wish for our dear Brother James Rhodes who returns from Labrador, after a long and laborious service of twenty-six years, that our Lord and Savior may bless and preserve him, and that he may find a place of rest in one of our settlements, and spend his time happily in fellowship with the Lord and his people. May he receive an eternal reward for all the faithfulness he has shewn during his labors in the Mission on this coast.

* This Brother superintends the Mission, and though the letters from Europe, sent to him, give him some directions how to supply the different posts, yet as he is best acquainted with circumstances, a discretionary power is given him, to act as they may require.

We thank you, dear Brethren, for sending us the Numbers of the Periodical Accounts, and beg you to continue to do so. We find them also useful in our endeavors to learn the English language.

We have great cause to thank God for what he has bestowed upon us, as to the outward concerns of the mission, and trust he will grant us in future also the needful supply for its support. We are willing, on our part, to do what we can to render our maintenance here as easy as possible to you; for we did not come hither to serve ourselves, but the Lord has called us to spend and be spent for him.

However our chief employ is and remains, to preach the gospel of our crucified Redeemer to the Esquimaux nation, and we can assure you, that we are sincerely intent upon improving every opportunity to speak to them both in public and private, of the only way of life and salvation. We lament that the conversion of the Esquimaux proceeds so slow, but we will not lose courage. Pray for us, dear Brethren, that we may always have our Savior's support in every thing we have to do in His name.

Permit us still to add a few words concerning the help we want at Okkak. Various circumstances require, that there should be three married couple and two single Brethren at Okkah, but you will perceive that after all we have received no additional assistance, and the Sisters especially have a hard service at present: there being but two to manage the house-keeping, and if one is ailing, the other must do every thing. We therefore entreat you to take further steps that we may be supplied with the above-mentioned number, especially as the Sisters receive no help from the Esquimaux.

To hear of the continuation of the war gave us no small uneasiness, especially as many of our Brethren and Sisters in Germany have experienced its disastrous effects; though
indeed

indeed they have been wonderfully preserved, by the mercy of our Savior, from all bodily harm. May He soon grant peace to the nations, and till then, continue to protect all those who are in distress or danger. We especially commend to him the Harmony and the dear company on board on her return to England.

We are assured, dear Brethren, that your prayers always attend us, and we commend both ourselves and our Esquimaux to your future loving remembrance. May the Lord grant them firm faith and a sure confidence in His mercy. We pray him to bless and support you, and desire each of you to accept our most cordial salutations. In His communion and peace we remain your most faithful Brethren and Sisters serving the Mission at Okkak.

BENJAMIN KOHLMEISTER,
Signed JAMES RHODES,
JOHN HASTING.

From Nain, dated August 26th, 1797.

Dear Brethren,
YOUR kind letter of May 29th last, we received from Okkak on the 4th of August, and on the 16th had the pleasure to see the Harmony come to an anchor in our bay. Brother Nissen and his wife, and the single Brethren Reiman and Kmoch from Europe, also the single Brother James Rhodes, and the widow Sister Branagin, the two latter on their return home arrived in her. We all joined in offering praises and thanksgiving to our ever faithful and gracious God and Savior, for his merciful protection, in again conducting the vessel safe to and fro. Might we always be
truly

truly sensible of this great favor, that now for twenty-six years no interruption whatever has happened in the communication between the Missionaries on this coast and our Brethren in Europe, through the gracious Providence of our heavenly Father; who particularly in these dreadful times of war and danger, preserves the ship and company from all harm.

We were not made acquainted with the danger which approached so near to us last autumn, till during the present summer, when an Esquimaux boat arriving from the south brought an account, that a French squadron had come to Chateau bay and burnt that settlement; after having committed various depredations on the coast of Newfoundland. We first doubted the truth of it, but found it confirmed by the receipt of your letter. O that the Lord, the Prince of Peace, might soon be pleased to grant peace to your country, and to all nations, for which we also offer up our most fervent prayers.

But to return to your letter, we can assure you, that our hearts were greatly comforted and strengthened by the kind assurances it contained of the continuation of your love, and of the share you take in all our circumstances. We acknowledge also, dear Brethren, with great gratitude, the liberality with which you have again provided for all our wants and outward subsistence. We cannot make any recompense, but pray the Lord to bless and reward you for it, and often include in these our supplications, those dear friends, who, though not belonging to our particular church-denomination, are built together with us upon the same foundation of hope and faith in Jesus, and take such active share in the promotion of the cause of God in the earth, especially in this country. May He himself be their everlasting portion. It afforded us inexpressible satisfaction this year to receive that supply of assistants
from

from Europe, for which we have been so long looking with earnest expectation; and we cannot omit returning to you, dear Brethren, our most unfeigned thanks for all the kindness and care you have shewed unto them, during their stay in London. Our joy in seeing them safely landed on our coast cannot be described in words. Brother Nissen and his wife, and the single Brother Kmoch will reside here for the present, Brother Schmidt at Okkak, and Brother Reiman at Hopedale. Brother Suen Andersen will come to us, and Brother Schmidtman with his wife and child will go to Hopedale,

We will now mention a few particulars relating to the course of our Esquimaux since our last report. You will indeed receive a copy of our diary, and there see every thing in detail, but we cannot omit inserting a short summary in this letter.

We had last winter one of the most trying seasons we have ever experienced in Labrador, chiefly on account of a violent epidemical disorder, which raged among the Esquimaux. Already in the beginning of December 1796, an infectious fever and pleurisy made its appearance. This continued till in March 1797. Young and old were seized with it, but it was a providential circumstance, that it did not attack all at one time, but only a few, and then passed on to others, while the first were recovering. The cold was excessively severe, and the men were prevented by sickness from going to sea in quest of provisions. Some who ventured out too soon after their recovery, got a relapse, their small stock laid up for the winter was soon consumed, and they were threatened with famine. It may easily be supposed, that their manner of living prevented their recovering fast, and two of our communicants, Daniel and Solomon, departed this life on the occasion.

Their internal course was truly pleasing till the epidemical disorder was at its height. They attended the meetings in the beginning of the winter with diligence and blessing, and a new awakening seemed to take place among them. But after they were all taken ill, one after the other, we were obliged in January to leave off meeting them in the chapel; and when now and then we met, the few who could attend were so much disturbed by coughing, that hardly a word could be understood. This lasted near two months. Some of the Esquimaux were also seduced during this period, to take refuge to the old vain and ridiculous practices of the forcerers, if the medicines we administered to them had not immediately the desired effect. Samuel's family particularly were guilty of these practices, and also suffered most by the disorder. Before his illness he had been in a hopeful way, and it cannot be denied that there was a work of God upon his heart. In January he went to Hopedale and caught the infection, and returning in excessive cold weather, his disorder rose to an alarming height. He got a rheumatic pain in his head and no medicines were of any use. The excessive pain he endured made him seek relief from the forcerers*, and twice he threatened to lay violent hands on himself. These circumstances had a disagreeable effect on the minds of his mother, wife, and brothers, and they suffered damage in their souls. Towards the end of July he recovered, and went with his family into the inland country to hunt rain-deer. We must now wait and see how their situation will be on their return.

* These men pretend to great medical skill, and accompany their applications with ridiculous grimaces and an affectation of inspiration

Affa's, Daniel's, Serkoak's, and William's families remained firm in their reliance upon the help of our Savior, and were not seduced to any thing repugnant to the gospel. William (Tuglavina) more especially, and also his wife, continue firm in their love and confidence to our Savior and give us much pleasure. Serkoak and his wife, who are candidates for baptism, lived in William's house, and were much edified by their walk and conversation. They seem to have taken a firm resolution to turn to Jesus.

Three adults and three children have been baptized last year. Of the latter, two boys are twins. Of the first, one was a woman, who was baptized four days before her departure, at her earnest request. The other two are young men, John, the late Daniel's son, and Joshua, Samuel's brother.

The heathen living in our neighbourhood, have as yet but little inclination to receive the gospel and to be freed from the chains and fetters of Satan by the blood of Jesus, which he shed for the remission of sin. This however we may say of most of them, that in conversing with them about their soul's salvation, it is evident that they feel uneasy, and acknowledge the necessity of conversion of heart, if they would be happy here and hereafter. They also suffered much by the epidemical disorder, and five of them departed this life. O that the Lord would soon open these blind eyes, that they might turn from darkness unto light, and from the power of Satan unto the living God, and obtain pardon and peace. Dear Brethren! continue as hitherto you have done, to implore Him, to whom all power is given in heaven and on earth, and whose precious blood is able to deliver all souls held in bondage by the devil, that he would exert his almighty power in behalf of this poor people. We also beg an interest in the prayers of all lovers of Jesus, and well-wishers to his cause, in every de-

nomination, that the kingdom of God may come and prosper even here in Labrador, and Satan's kingdom be destroyed. As for us, who serve the cause of our blessed Savior in this country in much weakness and poverty of spirit, we consider ourselves only as directing posts put up on the roadside, pointing out to the weary traveller, which road will bring him soonest and with the greatest safety to his journey's end. For it is God alone who can open the hearts of men, and melt and break down the most obdurate and stubborn.

To say a few words more concerning ourselves, we will add, that we are deeply bowed with humble thanks to our merciful Savior, when we consider, that amidst all the above-mentioned trials, he graciously led, comforted and strengthened us, and owned us as his children. He also preserved us in the spirit of true brotherly love and peace, granted us health and strength, and even when we had to endure our share of the general epidemical disorder, we were so much spared, that no one was confined to his bed.

As to fresh provisions, we acknowledge with thanks the supply you sent us last year, the more as we never knew partridges (rieper) and rain-deer so scarce as they have been this season. Having now received more hands, we shall begin to do all in our power to complete the necessary building of a new Mission-house, though we hardly expect to finish it in 1798.

To conclude, we repeat our wish and prayer, that our Lord may safely conduct the ship and company to you, and preserve them from all harm. Continue to remember us in love and in your prayers, as

Your affectionate and faithful Brethren and Sisters
serving the Mission at Nain.

CHRISTOPHER FRED. BURCKHARDT,
Signed STEPHAN JENSEN,
 GEORGE SCHMIDTMAN.

From Hopedale, dated September 18th, 1797.

Dear Brethren,

WE were filled with the most lively sensations of joy when on the 16th of August, we received the pleasing intelligence from Nain, that the Harmony had arrived safe at Okkak, July 27th. We received by the same opportunity your kind letter of May 29th, brought by Titus. Often have we felt anxiety when we considered the dangers the Harmony has to encounter in these troublesome times, in passing to and fro between you and us, and we all joined in praise and thanksgiving to our merciful Savior, who preserved this ship and company on her passage home last autumn, and now conducted her again safe to us, with one married couple and three single Brethren on board, sent to assist us in His work in this country. They have all received their particular destination, and Brother Reiman is come to live with us. As Brother Beck will go from hence to Europe, Brother Schmidtman from Nain arrived with the Harmony to supply his place, as also Brother James Rhodes, who will return to England after a service of twenty-six years in the Mission in Labrador. The widow Sister Branagin from Okkak, had likewise intended to return to Europe, and had come with the ship as far as Nain, but being there taken ill, she could not proceed, and shortly after the Harmony had left the bay of Nain, a kajak was sent after her, to inform our Brethren, that it had pleased the Lord to take her home to eternal rest. Brother Suen Anderfen availed himself of Titus's boat to go from hence to Nain, where he will reside for the present. He has served the Mission at Hopedale for fourteen years successively with great faithfulness, and deserves our warmest thanks for all his labors of love. We commend our dear

Brother

Brother and Sister Beck, and their daughter Louisa, whom they intend to place in one of our schools in Germany, to your kind care. Brother Beck has served the Labrador Mission twenty-four, and his wife twenty-two years, having resided in all the three settlements, and rendered willing and faithful services to each in various ways, for which we pray the Lord to reward and bless them abundantly.

We perceive by your letters, that nothing gave you so much pleasure in perusing our report of the last season, as the increase in grace which had been evident in our small Esquimaux congregation, and we are happy to be able to inform you again, that our Savior has mercifully preserved them in the way of life and happiness, so that not one has deviated again into heathenism, and, as far as we can judge, the enemy has not been able in any wise to destroy the good work within them. Our daily fervent prayer to God our Savior is, that He would not suffer any one to pluck them out of his hand, but cause them all to be *more* firmly rooted and grounded upon him, learn to know him better every day as an all-sufficient Savior, and grow in grace and spiritual wisdom. A widow woman was last year admitted to the Holy Sacrament, but we have had no baptisms, neither of adults nor children.

The same epidemical disorder mentioned in the letters from Nain, and Okkak, raged here with violence last winter. Its symptoms were chiefly a violent cough and running at the nose, with great fever-heat. Not one person on our premises escaped, even all of us Europeans had our share, yet not in the same degree as the poor Esquimaux. However in no instance it proved mortal, and they all are now, thanks to God, recovered. During this period, we had much to do, in visiting the sick and administering medicine. When an Esquimaux is taken ill, he expects an instantane-

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ous cure from the means used, and that man would be deemed truly great among them who could perform wonders, speak them well with a word, or at least prevent them from dying. But when they perceive that the usual medicines are slow in their operation, they feel a great inclination to try the old way, and are apt to place much confidence in the mutterings and woeful grimaces of the forcerers. We always direct them in every illness, to turn with confidence to the Lord their only healer, to pray him to bless the means used for their recovery and to trust to his mercy at all events. Their fears at the thoughts of death are deeply rivetted and shew themselves even in the believers at the beginning of any dangerous illness, but when death really approaches, the latter are so resigned and willing to depart and be with Christ, that we cannot but be astonished at the change.

Last winter an old widow, mother to Joshua, Kapik and Jacob, about ninety years of age, died on our premises. She was to the last unwilling to hear and receive the gospel.

There were three winter-houses on our land inhabited by forty-four souls. Two Esquimaux families were here as visitors, one belonging to Nain, and the other to Okkak. At Arvertok were three winter-houses, inhabited by forty-six persons. For after the Harmony had left us last year, two boats arrived from the South, with Joshua, Nakfuk and Niakungetok's families on board: Okumailinek's family had a house of their own.

Of ourselves we can truly say, that by our Lord's mercy we have lived in peace, and that brotherly love bore the sway amongst us. We have spent the year agreeably, and in the enjoyment of the grace and presence of our Savior, which we often felt in a particular manner. May he form

us

us more and more according to His mind, and give a blessing to our weak testimony of his blood-shedding and death, that the word of the cross may penetrate into the hearts of the Esquimaux and bring forth good fruit. O that their hearts might burn more in love towards their Redeemer, and their walk and conversation be more to his honor. This is our constant prayer. Excepting the epidemical disorder beforementioned, our Savior has preserved us all in good health and spirits. Sister Wolf, whom you will remember, by our last year's report to have been very poorly, has greatly recovered, though she retains a weakness in her hands. The aged widow Sister Schneider was for the greatest part of last winter, and more particularly from the middle of April to the 13th of August, confined to her bed on account of great weakness and a constant swimming in her head, and we all expected that she would then have departed this life. But she has now recovered a little, since she has been able to get up and enjoy the fresh air. Her former painful disorder seems entirely removed, and we suppose that she will gradually grow weaker, and be gently translated into the kingdom of our Savior above.

You have confirmed in your letter what we had already heard on the first of July by two boats from the South, namely, that the enemy had endeavored to commit depredations on the coast of Labrador. The Esquimaux related, that three French ships had arrived, and demolished the settlement at Chateau bay, and burnt Mr. Benzen's fishery and houses, all the Europeans having fled. However it does not seem to have deterred the Esquimaux from going to the South. Three shallops went thither this summer.

August 11th, a shallop arrived from the South with three families on board, who intend to spend the winter with

Kapik

Kapik at Arvertok. They left four boats with Esquimaux farther South, who mean to stay at Keppokak, where more Europeans are expected. Two Englishmen mean to settle nearer to us, in the bay of Kangerdluárfuksoak. What may be the consequences we cannot tell, but you will be astonished to hear, that an Englishman, William Watfon, arrived here on the 25th of January, when the cold was so intense, that Fahrenheit's Thermometer was 34 degrees below 0. He staid here three days, and desired us to let him have all manner of stores, such as beef, pork, biscuit, butter, molasses, and tobacco. But we were obliged to tell him, that we had barely sufficient for our own consumption, and in case of accident in these times of war, might come into distress ourselves, and therefore could not serve him. During his stay we showed him all kindness and attention. Three Europeans lived last winter at Keppokak, three at Marrovik, and one at Allavik. Two of them have married Esquimaux women.

Now may our gracious heavenly Father conduct the ship and company safe back to you. Accept of our most cordial thanks for your kind care of us, and that you have from year to year supplied us so bountifully with all the necessaries of life, and even in these dear times have not in the least deducted from your liberality. And what great cause have not all of us to be thankful for the astonishing mercy of our Lord in preserving the Harmony safe, and screening her from every accident, so that our connexion has now remained uninterrupted for more than twenty-six years. We firmly trust that He will also this time, and in future, do the same. We have received every article, mentioned in your list, safe and without any damage, and may our Lord reward you and all our friends and well-wishers in the most gracious manner. Accept our cordial salutations, and never cease

to pray for us, your poor Brethren, joined to you in the fellowship of our Lord Jesus Christ.

Signed JOHN CHRISTOPHER WOLF,
 JOHN WILLIAM REIMAN.

N. B. The Harmony left Hopedale on the 22d of September, and reached Stromness in the Orknies on the 10th of October after a safe and expeditious voyage of eighteen days. Here they found the Apollo frigate of 44 guns, Captain Manley, destined to convoy the Hudson Bay ships home. Two of the latter arrived on the 11th at Stromness, but the third being yet missing and not arriving before the 25th, the Apollo failed in quest of her, and after some days fell in with a French frigate cruising for the Hudson's Bay ships, which she attacked and compelled to strike. The Harmony had discovered this frigate some days previous to her arrival at Stromness in a moon-light night, some miles distant to the South, and we consider it as a merciful interference of God's providence that she was not perceived by the enemy and captured. During the Apollo's absence the third ship arrived, and on the 23d of November the whole convoy left Stromness and reached the Thames in safety.

Our Missionaries were very kindly received at Stromness by a gentleman belonging to the Edinburgh Missionary Society, who took every opportunity of conversing with them, and introducing them to his friends. He also presented them with a copy of all the numbers of the Missionary Magazine published by the Reverend Mr. Ewing of Edinburgh, by the perusal of which they were much pleased and edified during the voyage home.

Captain Manly of the Apollo honored them with a visit and shewed them every mark of attention.

Extract

*Extract of a Letter from Brother Christian Lister,
Missionary in Jamaica.*

Carmel, September 19th, 1797.

“ I BEG you to acquaint the Brethren’s Society for the Furtherance of the Gospel, of the safe arrival of our new assistant, Brother Nathanael Brown and his wife from North America. The following occurrences in their passage from Philadelphia hither, deserve notice. On the 9th of June last they left Philadelphia, and had a tedious passage, owing to constant calms. July 25th, they were quite near the Mole, but before they could get in, were taken by a French privateer and carried to Jean Rabel in Hispaniola. Here they remained prisoners till the 6th of August. The French treated them well, searched their goods and papers, but took nothing of any consequence from them. At last by means of an American gentleman, they obtained a passport from the Governor, and on the 7th of August sailed with an American brig (which was engaged as a flag of truce) for the Mole, where they arrived in a few hours. But here they had to wait till the 25th of August for a passage to Jamaica. They then sailed under convoy with several vessels to Port Morant, where they arrived August 31st. September 4th, they left Port Morant and reached Kingston in a few hours. On their arrival Brother Brown wrote me a letter, requesting that I would contrive some conveyance for them by land, as he felt great unwillingness to go to sea again. I therefore resolved to go myself and fetch them, and arrived on the 12th early at Kingston, where I found them both well in health. They had met with many good friends among the Methodists, who lodged them and me, and showed great attention and true brotherly

love towards us: They have here a large chapel, which is frequently crowded. The Reverend Mr. Fish, the Methodist minister, treated us with great kindness and pressed us to stay longer with them. May the Lord reward these good people and grant that their labors may be attended with his blessing and crowned with success. We left Kingston on the 14th, and arrived safe at Carmel on the 16th, where we all united in thanks and praise to God our Savior, for having brought Brother Brown and his wife safe to us, after so many dangers and troubles. They join with us and Brother Howel, who is here on a visit, in cordial love to all our Brethren and friends in Europe."

Extract of a Letter from Brother John Frederic Reichel at Grace-bay in Antigua, to the Secretary of the Society, &c. dated October 9th, 1797.

"I WILL endeavor to answer your enquiries concerning this new settlement, as well as I can.

We moved hither from St. John's about the beginning of February. Old Road Town is about twelve miles from St. John's, and lies on the South side of the island near the sea. It is surrounded by high hills and is said to be a healthy spot. The town so-called is very small and hardly deserves the name, consisting only of a few houses, all out of repair, and a few stores or warehouses for the use of the neighboring estates, to deposit rum and sugar before it is shipped off. No white people live here now besides ourselves, the former white inhabitants having moved to St. John's, as the trade of the island is carried on there, on account of its good harbor. The inhabitants here consist of one mulatto family and some old negroes serving as watchmen to the stores.

The

The two houses purchased by us were in a most ruinous state, surrounded with thorn bushes, and full of noxious insects. Till the dwelling-houses were finished, in May last, we lodged in that which is now fitted up for the church. This was an uncomfortable situation. All our stores and many building-materials were in the same room with ourselves. The mice made great havock of our provisions, and at night we were visited by such a number of bats, that we could hardly sleep for them. We found it very difficult to provide the needful supply of provisions for ourselves and the master carpenter from St. John's. No vegetables were to be had in the country, on account of the uncommon drought which has lasted now for two years, and we lived wholly on rice and salt provisions, which were very dear, and we were thankful we could get them at all. In short, the beginning of this settlement has been connected with a great many hard and trying circumstances. It was sometimes almost impossible to get carpenters and masons, either for love or money, and the poor negroes, though very zealous to promote the work, were by various circumstances prevented from lending that assistance they have done here and in other islands in the building of chapels for their use. This has greatly encreased our expence. I have found in general that the situation of the negroes on this island is not so good as in St. Kitt's, where I lived before, and the Mission reaps more advantage in the latter place by the countenance of the planters than here.

We were six months engaged in these repairs, which indeed might almost be called new erections, and on the 30th of July we had the satisfaction to be able to consecrate the church. This was a day of particular grace and blessing to all present, and will not be forgotten by us. You have probably received a more detailed account of this event.

The

The church is forty feet by twenty-five, the smallest building of the kind we have in Antigua, but large enough at present for this corner of the island. The congregation now belonging to Grace-bay consists of upwards of 600 negroes, including the candidates for holy baptism. They formerly belonged partly to St. John's and partly to Gracehill division, but a great many of them could hardly ever come to either of the above-mentioned places, and are now exceedingly glad to have a church in their neighborhood. A good many new people begin to come to us, who formerly never went to any church whatever.

I trust in our Savior, that this new arrangement will prove the means of great blessing to many souls, and think it a most important advantage to the Mission in Antigua, that we have obtained a third settlement. It could not be expected, that such numerous congregations could be served from St. John's and Gracehill, scattered as the people were all over the island, nor could they be visited often. You will remember, that sometime ago a proposal was made to enlarge our church at Gracehill, but that would not have answered the purpose, and would have cost at least half as much as the present settlement, nor would the negroes have derived the same benefit from it which they now do, neither would the Missionaries have had the same opportunity of visiting them and obtaining that knowledge of each, which is so essential in maintaining sound church-discipline.

We all much regret the heavy expences which necessarily must fall upon our Brethren in Europe; and use our utmost endeavors to live as frugally as possible. But we trust the Lord will enable you to provide for this and all other Missions as hitherto, and incline the hearts of many friends to lend a helping hand.

Thanks be to God, we enjoy a good state of health, and I am astonished, when I look back to the time of our residence

fidence in the old ruinous house, as above described, how both I and my wife enjoyed perfect health, though our fare was very indifferent, and the charge, which lay upon us, might sometimes have appeared too heavy, as we were not only all day long engaged about the building, but had no rest at night for fear of thieves. In this situation the Lord alone has been our strength and support. Yet I must observe, that though we have not been attacked by any illness, we begin to feel that we have lived in the West Indies, where the human body, as well as all other substances, goes sooner to decay than in Europe; but we trust in our Savior, that he will grant us that bodily strength and courage which we want in his service, as long as he chuses to make use of us. Mean while we will serve his cause with all faithfulness and diligence.

All the Missionaries here are well. We soon expect Brother Verbeck on a visit. Brother Adolph, who lately arrived as an assistant in the Mission, has already made great proficiency in the English language, and is very active and cheerful in the work.

With the most cordial salutations,

I remain, &c. &c."

VARIOUS ACCOUNTS.

1. FROM *Fairfield in Canada*, Brother Sensenman writes, May 31st, "We and our Indian congregation are well in health. Our Lord and Savior dwells amongst us, and blesses us with his peace, and likewise with rest from without. For all these spiritual and temporal blessings our hearts are filled with gratitude to Him. We have lately had many visits from strange Indians, and hear that several on the other side of Lake Erie have signified their intention of coming to live with us."

2. From

2. From *South America* letters have been received by Brother J. Meder at Philadelphia, dated April 27th.

Brother Wied at Paramaribo, after expressing great sorrow at the interruption of communication with the Brethren in Europe, writes: "We go on in our usual course, and are well in health in all places, enjoying rest from without; and though for these several years past the necessaries of life have been extravagantly dear, we have suffered no real want. Our gracious heavenly Father cares for us, and gives us what we stand in need of for the support of the mission. The word sown is not unproductive of fruit, though at present we cannot speak much of great awakenings. Among the Indians at Hoop on the Corentyn, of whom now above 300 live with our Brethren, there has been a considerable revival, and it appears as if our Savior would receive the reward for the travail of his soul in a more abundant measure from amongst that nation, than was at first expected."

3. From the *Cape of Good Hope*, letters dated May 20th, 1797, inform us, that our Brethren and their Hottentot congregation at Bavian's Kloof enjoy rest and peace, and that God causes his work to flourish, and to be respected by all. The congregation had increased to 112 persons, and some hundred Hottentots come to hear the Gospel. At the close of 1796, there were 93 boys and 80 girls in the schools.

4. The latest accounts from *Greenland*, are dated in June 1797, and are very satisfactory. Some heathen have been baptized, and the congregations at Lichtenfels, New Herrnhut, and Lichtenau, have enjoyed the presence and peace of our Savior, throughout the preceding year.

*Extract of a Letter from Brother William Henry of
Bethlehem in North America, dated*

Gnadenhuetten on the Muskingum, May 13, 1797.

Dear Brother,

I HAD the pleasure of writing a few lines to you by Mr. Carr, who drove our provision-pack from Charlestown on the Ohio, at the mouth of Buffaloe Creek. We arrived here on the 11th instant safe and well, though both ourselves and horses were exceedingly fatigued, chiefly by travelling along the banks of Gekelemukpechuenk Creek, from its source to its junction with the Muskingum. Its banks are intersected by a great number of small muddy rivulets running into the creek, over which our horses got with much difficulty and hazard. Brother Heckenwaelder is gone to meet General Putnam. In the mean time I shall, in company with the other Brethren, encamp and examine the whole of the grounds near us, run the river-lines, &c. I write this in the open air, where the musquitoes prevent my being very prolix. I will only add some account of the great alteration time has made in the appearance of this place.

We found the whole land covered with a deep, dry grass of an old standing, to which, on the day after our arrival, we set fire, to defend ourselves in some degree against the numerous snakes and serpents, which we found had taken possession. All the ground where the town stood is covered with briars, hazle-bushes, plum and thorn-bushes, like a low impenetrable forest, excepting where the paths of bears, deer, turkies and other wild creatures afforded admittance.

I was exceedingly affected, while I walked over and contemplated the ruins of this once beautiful place. Part of the chimnies appear in their rows. The place where our poor Indians were massacred* is strongly marked. Part of their bones are yet to be seen among the coals and ashes, and in every quarter the ground is covered with the bones of cattle killed by their enemies. I exclaimed: "O Lord God! why didst thou suffer all this? Were they not thine own people! But thou, O Lord! art righteous and just in all Thy ways. Thy ways are unsearchable! Tears flowed plentifully down my cheeks while I beheld this scene, and I never walk over the ground without being deeply moved. Excuse my weakness,"

WILLIAM HENRY.

Extract of two letters from Brother David Zeisberger, Missionary among the Indians at Fairfield in Canada, to Brother John Ettwein, President of the Brethren's Society in North America, for the Propagation of the Gospel.

Fairfield, August 31, 1797.

"YOUR last letters, dated July 16th, and September 17th, 1796, were safely delivered to me by Mr. Park, on the 10th of March last, together with a parcel of letters and diaries from Bethlehem and Europe, and afforded both to me and my Brethren the most heartfelt satisfaction. I have likewise received your's of the 15th of last April, inclosed in one from Brother John Heckenwaelder, then at Pittsburg on his journey to measure the land on the river Muskingum. He expressed a wish that one of us, with

* See Lofkiel's History of the North American Mission, Part III. Chap. X.

some Indian Brethren, might come to his assistance, but the time allotted was too short, and if even some of us had set off immediately, they would probably have been disappointed in meeting with him there; for he mentioned the end of June as the time of his return.

I return you many cordial thanks for your kind congratulations to my birth-day, and pray fervently to our Savior, that he may fulfil all your good wishes, and realize all your hopes concerning the Mission I have the favor to serve. We may perhaps not live to see it, but our successors will find a large field to work in, and to preach salvation in Jesus to the many nations in this country, who have not as yet heard of their God and Savior.

Last year some new people came to settle here. A young Mohawk, and a Mahikander, called Jephtha, both baptized, are of the number. Some of those who strayed from us at the time of the massacre on the Muskingum, have likewise returned to the flock. We were for a long while under much concern about two of our people, Nicolas and Joachim, who went to hunt in the neighborhood of Pittsburg, a report having been spread of their being murdered on the river Miami, but they returned safe this day.

I send you by this opportunity the first sheets of the Delaware hymn-book, which we wish to have printed, and I shall continue to send them in small parcels, till you have the whole manuscript. I am now making another copy, and spare no pains in revising it. I perceive, indeed, that if I kept it ten years longer, I should always find something to amend or alter; but I thank the Lord, that he has enabled me to do so much, and to give this small proof of my affection to the Indians. They will find much employment for their active minds, in perusing and learning these hymns, and when they have a relish for any particular object, they

are indefatigable, and spend days and nights in pursuing it. (Brother Zeisberger here introduces several remarks and proposals concerning the new settlement on the river Muskingum, which he submits to the consideration of the society.) He adds: May our blessed Savior's name be glorified in all our doings. Indeed when we examine into the state of every individual belonging to a congregation of converts from among the Indians, we may find some among them not of the very best characters, but whom we must needs bear with patience, as long as they do not give public offence by notorious sins, and yet insist upon staying with us. Such people may, indeed, bring reproach upon our Savior's cause in various ways, but we can do nothing but patiently exhort, entreat, reprove and wait our Lord's own good time for the real conversion of their hearts. We have, however, mostly found, that at length they surrender themselves up to Him, and depart this life as pardoned and reconciled sinners, so that our labor is not in vain in the Lord. An Indian may to-day be a most vicious creature, yea, a very devil in his temper and conduct, and to-morrow be truly humbled before God, and show such unfeigned marks of repentance and sorrow for sin, that we cannot find words sufficient to comfort him, by directing him to the friend of sinners. On such occasions they leave their teachers no rest, but ask continually for counsel and help, and our whole heart is filled with compassion and love towards them. This is alone the effect of God's free, saving, and wonder-working grace, of which the world has no conception. An Indian cannot bear restraint and force; they are a free people, and we shall hardly live to see the time, when they forget their freedom, and bow under the yoke. Nothing but patience and kindness is of any avail, and till the grace and spirit of God obtains the sway

sway in their hearts, and creates a disposition within them to love Him and do his will, nothing good can be expected from them, even in their outward deportment.

I shall rejoice to see the renewal of our Mission in the United States, for there, I may say, we have left our work. Since we left Pettquotting six years ago, we have baptized only twelve grown persons and forty children.

Brother Michael Jung continues to attend the people in the next township, seven leagues from hence, and serve them with the gospel, and they now speak of building a chapel there."

September 13th, 1797.

"WE have received your letter and parcel dated February 25th, 1797, by way of Kingston on Lake Ontario. In one of your last letters, you recommend to us to visit the people on the river Miami. If I were ten years younger than I am, and a single man, I should not only be willing to go to the Miami, but would advise a journey into the Indian country to the west of it, down the river Wabash as far as the Cherokees, and would undertake it with much pleasure. But my travelling days seem to be over, and I dare not venture to think of such an expedition. I have also a sickly, infirm wife, who has suffered much within this fortnight, and though she is a little better just now, yet there are no hopes of her recovery. Brother Edward, indeed, is single, but he is aged and infirm, and appears even more worn-out than myself. Brother Michael Jung is very weak, and his constitution seems quite impaired.

I should be very sorry to lose Brother Senseman, both on account of the Indians and of the many white people who call here, and take up too much of my time.

I will

I will now add a description of our present situation, for the information of my brethren. When we arrived here, we were the first settlers, and there were neither Indians nor white people up or down the river, nearer than thirty leagues distance from us. If an express was to be sent from Detroit to Niagara, no man was found to go under from twenty to thirty pounds, and he was obliged to hire Indians to conduct him; but now, since the inhabitants have encreased so fast, there is a continual passage to and fro both by land and water, and we live, as it were, on the great high road to Niagara. The consequence of this is, that the rum-traders come hither frequently, and notwithstanding all our caution and prohibition of the sale of that pernicious article in our settlement, they often contrive to furnish one or other of our people with it; and disorder and offence is occasioned in the congregation. But this is not the worst: the Monfy nation live higher up the river, which may truly be called the off-scouring of all Indian nations. They will not hear the gospel and be converted, but their greatest delight is to disturb the peace of our Indians, to endeavor to seduce them to drunkenness and all kind of vice, and to act exactly the part of the Midianites in their conduct to the Israelites. Our Indian assistants, who watch and oppose them, are calumniated by them in the most dreadful manner, and they wish to persuade our people, that they are all conjurers, telling the most unaccountable stories to prove their assertions. These fictions, however, are so awkwardly constructed, that the lie is most obvious. When I thus see Satan at work among our people, my grief and indignation is very great: I am apt to be very severe in my reproofs, and wish I had more patience, but it is impossible to remain silent. Indeed I know from long experience, that there are times, when the Devil seems to have his sport
with

with the Indians, and to rejoice in the mischief his instruments may do; but soon the Lord rebukes him, the painful season passes over like a dark and threatening cloud, and our Savior's grace and help appear most gloriously for our encouragement."

I am, &c.

DAVID ZEISBERGER.

Extract of the Diary of the Missionaries at Bavian's Kloof, near the Cape of Good Hope, from May 20th, to August 31st, 1797.

MAY 20th, Brother Marfeld set out in company of the Hottentot, Jacob, for the Cape-Town, commended by us to the Lord's grace and protection. On the 22d, a sick Hottentot sent for Brother Kuehnelt, who felt great satisfaction in conversing with him. The patient said: "The pain in my side is excessive, but when I reflect that my Savior's side was pierced with a spear on account of my sins, and to procure for me eternal life, I feel resigned. I wish to think of nothing else but what our Savior has done for me, and pray God that this may be my constant employ, &c." He then begged to be admitted to the class of the candidates for baptism, adding: "I know I am unworthy, but my desire is very great, and the Lord is merciful."

In the evening meeting we communicated to our congregation the salutations and good wishes of our Brethren in England, and assured them that all our congregations every where, with many children and servants of God, scattered throughout different countries, think of and pray for them, that they may become the sole property of Jesus, prosper
for

for Him, grow daily in his grace, love and knowledge, and be more and more united in spirit with all those souls, who both in christian and heathen countries have believed in, and live unto Him. We added, that as our Brethren in Europe wished them to know more of the work of God in the world, they had transmitted to us short accounts of other Missions, translated into Dutch, that we might read them to the believers here, and we prayed the Lord to give his blessing that their hearts might be enlivened and strengthened thereby. We then read part of a diary of our Mission in Greenland. We had just finished reading the Exposition of Christian Doctrine, when these accounts arrived. They gave great pleasure to the Hottentots, who desired us to return their thanks to their friends every where.

On the 24th it rained all day, and the tops of the mountains were covered with snow. The rain was very acceptable after a long drought, and enabled the farmers to begin to plough the land. On the 25th, being Ascension Day, we had a meeting with the baptized and candidates for baptism, early in the morning, and public preaching at ten; in which Brother Kuehnelt delivered a discourse on the gospel, to an attentive auditory. Brother Schwinn read and spoke upon the history of our Lord's Ascension at two in the afternoon; after which several Hottentots came and begged to be admitted to the class of candidates for baptism. There hardly passes a day but many come to us with the same request. Some say, "we cannot rest day nor night for uneasiness of heart, we wish to become children of God, and to have our place among his redeemed ones, unworthy as we are." On the 26th, a candidate came, and with many tears bewailed that he and the other Hottentots were so slow to repent, confess their wickedness and deal sincerely with their teachers, who have no other view in residing amongst them, than to promote their welfare.

On the 29th, Brother Marfveld returned with Jacob from the Cape-Town, and gave us the following account of his journey.

“ On the 20th, we set out and spent the first night at Botter’s-revier, the second at Eerste-revier, and on the 22d arrived, through God’s mercy, safe with our friend Mr. Schmidt, at the Cape-Town. My view was to wait both upon his Excellency the Governor, Lord Macartney, and upon General Craig, but I found them both so engaged, that I was obliged to defer my visit to the next day. I went first to General Craig, who received me very politely. I told him, I came to thank him in the name of my Brethren at Bavian’s Kloof for the favor and protection we had enjoyed under his government, and to assure him of our best wishes and prayers that God would reward him for it with the choicest of blessings.” He wished us God’s help, and much success in all our undertakings. From him I went to the Governor, and presented a congratulatory address in the name of my Brethren, which his Excellency received very graciously, but being pressed for time, desired me to come to him again on the morrow. Accordingly I waited upon him again on the 24th, but could not converse much with him, no interpreter being at hand. I spoke German and perceived that he understood me, but not being able to answer in the same language, he directed me to go the Fiscal, Mr. Rhynefeld, which I did, and found that his Excellency supposed I wished to speak with him about some particular business, which the Fiscal would explain. This not being my intention at present, and having visited several of our friends, and spent the rest of my time agreeably with the dear family with whom I lodged, I set out on the 26th on my return. It had rained so hard for these several days, that the water ran in strong currents down every street and road.

When I got to the first river, I found it impossible to ford it, till the morning of the 27th, when the waters having abated in a great degree, I ventured through, but was again stoppt by the overflowing of Palmite river. On the 28th, I forded it with difficulty, and reached John Marck's house, with whom I spent the night, and arrived on the 29th, safe with my Brethren at Bavian's Kloof, thankful to God for the mercies I had enjoyed during this journey."

On the 31st, we spoke with every one of our baptized, and had reason to rejoice at their state of heart. The communicants in particular gave us much satisfaction by their simple and unaffected declarations of their love to our Savior, and their great desire to partake again of the Holy Communion. We had postponed it to this day on account of Brother Marfveld's absence.

June 2d, we heard that a party of English troops are to come to the post.

We celebrated Whitfuntide with much blessing, and all our meetings both public and private, especially those of the baptized, and candidates for baptism, were distinguished by a remarkable sense of our Lord's presence. Of this they testified on the 7th, when we spoke with all of them to our great satisfaction. Our fervent prayer to the Lord is, that these may not be transient impressions, but that an abiding work of grace may take place in their souls, that they may be deeply rooted and grounded in the faith, knowing themselves as poor sinners, and Jesus Christ as their Almighty Savior. Towards evening Brother Schwinn was sent for to visit a candidate for baptism, who seemed in a dying state. She expressed her firm belief, that if it should please the Lord to take her out of this world, he would receive her in mercy, for the sake of that blood, which he shed for the remission of sin. Many people hereabouts are at present ill of the pleurisy. On

On the 6th, six strangers came to be present at the meeting. Among them was a mill-wright, whom we wished to consult about building a mill on our river, having plenty of water. We shall only grind for ourselves and our Hottentots, which has become highly necessary; for though we had agreed with a miller, seven miles from hence, to furnish us with flour, yet we never got it in time or in sufficient quantity, especially when the river had overstepped its banks. Now, indeed, he cannot do any work for us, for he is engaged by the English troops at the post. Had we a mill of our own, we could grind enough corn immediately after harvest, to serve us the whole year. For besides other savings, the corn is at that time cheaper than at any other season. But now, if the Hottentots want their corn ground, they must travel twenty-five or thirty English miles, pay dear for it, and wait a week or a fortnight before they get served. At present there are many farmers who keep their corn till it fetches double its value, and thereby encrease the difficulty. The abovementioned mill-wright, however, would not engage to build a mill for us now, as he purposes to go to New Holland, hoping there to make a large fortune.

On the 12th, we had the joy to baptize seven Hottentots. Another was appointed to be baptized, but was taken ill and could not come. During the usual Liturgy they were baptized in the name of Father, Son, and Holy Ghost, and called, Solomon, Saul, Frances, Mary Elizabeth, Anna Catharine, Jacobina and Charlotte. A numerous company attended this solemn transaction, and the presence of God was powerfully felt by us all.

We had long ago intended to convert part of our garden into a vineyard, but resolved to postpone both that and the building of a mill to the arrival of more assistants from

Europe. However, as it seems we must wait longer than we first expected, we took advantage of the men being at present at home, and got six of them to assist us in preparing the ground for this purpose. On the 18th, we had the pleasure to receive a letter from the Secretary of the Brethren's Society for the Furtherance of the Gospel, in London, dated March 8, 1797, in which, among other interesting matters, he mentions that we may soon expect a married Brother to come to us, viz. Brother Kohrhammer. We had a long conference in consequence of this letter, and rejoiced greatly in the hopes of the speedy arrival of our new assistants.

On the 23d, one of the candidates for baptism departed this life. Her father told us, that she spent her last hours in fervent prayers to the Lord. Brother Kuehnel was called to visit a sick woman, who said, that she was much terrified at the thoughts of death, and prayed constantly to God to forgive her sins and receive her in mercy; but as she did not feel comfort, she was afraid she did not pray in proper words, or long enough. Brother Kuehnel directed her to turn simply and confidently, with all her sins, to Jesus Christ as her only refuge, and to trust to his word that he would not cast her out. To-day an English dragoon arrived here from the post, and in the major's name desired us to give him all kind of garden seeds and plants. There are at present about eighty men quartered at the post, and it appears as if they meant to make a long stay, having built huts and laid out gardens.

On the 24th, we had an agreeable visit from the major and another officer commanding at the post, and only regret that we are not able to converse with them but in a very imperfect manner. We were sorry to hear by a letter from our good friend, Mr. Heuser, at the Cape-Town, that his wife had unexpectedly departed this life on the 26th of May last, after
a short

a short illness. To-day Elizabeth partook for the first time with us of the Lord's Supper. May the Lord preserve her and the rest of our communicants in his grace. In our evening meeting on the 26th, we read part of a Diary from Labrador to the congregation, which was heard with great attention.

July 3d, at noon, a captain of an English vessel, with three officers from the post, came to see us. They also visited the Kraals, and purchased several articles from the Hottentots, expressed much satisfaction, and behaved with great friendship. The major sent us an invitation to come to the post, which we promised to do as soon as possible, and on the 9th, the Brethren Marfeld and Schwinn went thither. They met there another major from the Cape-Town, who had been sent to survey the country hereabouts, and with whom we would gladly have had some conversation in behalf of the Hottentots, but the company prevented it. He therefore promised us a visit. On the 13th, we were visited by the lady of an English officer in company of Mrs. Teunis. The lady said, she was acquainted with several of our Brethren in England, seemed much interested in the prosperity of the Mission, and expressed great surprise at the harmonious singing of the Hottentots at the chapel; she also promised to make a faithful report of what she had seen here to our friends on her return to England.

On the 15th, a party of Hottentots came from Schwelendam, and desired leave to stay here. But upon examination, we found that they had ran away on account of bad behavior, and therefore informed them that they should quit the settlement immediately. Brother Schwinn, who had been at Peter Dohi's, returned on the 16th, thankful for the preservation of life he experienced in fording the river Sonderend. The horses were obliged to swim over a place which was dry but yesterday, and the cart had nearly
been

been overfet. To-day the above-mentioned major came hither and we converfed much with him about the Hottentots. He feemed more referved, but promifed to fpeak to the Governor about all thefe matters, to whom likewise he advifed us to apply.

On the 19th, we fpoke with all the baptized, and were glad to find that moft of them remain confcious of the neceffity of applying daily to our Savior for help and ftrength to walk in his ways as becometh children of God. Some are yet too indifferent about the ftate of their fouls, and want more life from God. On the 22d, we enjoyed the Holy Communion in the comfort and prefence of our Lord and Savior. Saul was admitted as a fpectator and candidate for the Lord's Supper. Towards the clofe of this month it rained much, and the water in the river was fo high, that feveral people were detained here and could not proceed on their journies. Such ftrangers we entertain as well as we can, they generally attend our daily fervice with much pleafure, and we hope not altogether unprofitably. On the 31ft, we received letters from our Brethren at Copenhagen, dated March 26th, which alfo mention Brother Kohrhammer preparing to come to us, about whom we already feel fome concern.

Auguft 1ft, a Hottentot woman was baptized and called Agatha. The numerous auditory behaved with great devotion, and many were much affected. As we have long wifhed to have a fmall flock of fheep, we had given commiffion to a man, who was going into the interior to purchafe oxen and fheep, to buy fome for us, and fent two Hottentots with him to affift in bringing them home. They fet out on the 17th of April laft, and have now been three months and a half from home. They had been as far as the country of the Caffers, but found the price of cattle every
where

where exceedingly high, as indeed all articles of provision are at present. On the 11th, our oxen and sheep reached Serjeant's river, where they must stay till the water in the river Sonderend has abated. We therefore sent a Hottentot thither on the 12th, to put up a kraal for them.

We celebrated the 13th, in the manner usual in the Unity of the Brethren, with our Hottentot congregation. In the morning meeting, Brother Schwinn explained to them the event we celebrate on this memorial day, describing to them the mercy shown by God our Saviour to the Brethren's Church, in delivering them from much oppression, and gathering them together in peace and safety from various countries, to praise his name and worship him according to his word and the dictates of their consciences, and particularly by occasion of the ever-memorable Communion in the Church at Berthelsdorf, baptizing them anew into one spirit, and grounding them upon the only true foundation, namely, Jesus and him crucified, for the knowledge of whom we count all things else but dross. In the public meeting at ten, two Hottentot women were baptized by Brother Marfeld, the Lord's presence being most sensibly felt by all of us.

On the 25th, the river Sonderend having fallen, so as to be fordable, though in the middle the water was yet about four feet deep, we brought our sheep across it, with the assistance of the Hottentots. We were much pleased with the willingness which they showed on this occasion, for we had scarce mentioned our wish that they would help us, when above an hundred of them, small and great, gladly offered their services. We had 200 sheep, and the business was quickly dispatched by so many hands.

On the 26th, we finished our work in the new vineyard and planted 2000 vines. The Lord alone knows, whether we or others will enjoy the fruits of our labor, for three years

years will elapse before any grapes appear. We received to-day a letter from the Reverend Mr. Vofs, at the Cape-Town, by a Hottentot, whom we had sent to purchase mill-stones. Mr. Vofs expresses great satisfaction in having perused the Exposition of Christian Doctrine, as taught in the Church of the Brethren, which we had given him. He says, that he shall send it to several of his brethren in the ministry, as the best means of removing prejudices and placing our doctrine and practice in the proper light. The Hottentots who came from the Cape found no mill-stones on sale, and another attempt made to get some at the distance of two days' journey, was also in vain. Thus it seems as if we should not soon have a mill here. On the 29th, we had a solemn meeting in our family, in which we offered up prayers and supplication to our gracious Lord and Savior, thanking him for all his mercies bestowed upon us, and for the blessing he has laid upon our poor services hitherto, entreating him to forgive all our mistakes and deviations from his mind and will, to prevent all harm, and and to cause us, while we preach of his love and power to others, to feel the same in full measure in our own hearts, that from our own experience, we may declare how good the Lord is, and how happy those souls are, who, having found remission of sins in his blood, live in fellowship with him on earth. Thus shall our words and walk be an honor to the gospel we preach to the heathen, and cause them to seek the same life-giving Savior. We also commended all our congregations and missions every where to His mercy. Our Brother Kohrhammer and his wife were likewise not forgotten. O! may they soon be safely conducted to us. We insert their names into the petitions for travellers, in the Litany, and mention them daily in our private prayers, and we trust God will hear us. Pray for us, dear Brethren, and remember us in brotherly love as your affectionate Brethren, &c. &c.

N. B. The above diary was sent in the beginning of September to the Cape-Town, but arrived in England by the same ship which brought the continuation, down to November 1st, 1797, of which the following is an extract.

SEPTEMBER 1st, very early, we had a most tremendous storm of thunder and lightning, with such excessive rain as we do not remember to have seen here. Yet we did not expect to suffer much by it, till about eight o'clock, when the water rushed in torrents from the mountains, and in a short time inundated the greatest part of our garden, streaming through it in every direction, and tearing up the fruits of our labor. There is, however, nothing to be done, but patiently to go to work again, and fill up the large holes made by the force of the torrent.

On the 3d, Brother Marfeld preached upon the gospel; two christian strangers were present. We also finished today reading the minutes of the conference of ministers held annually at Herrnhuth, which has afforded us much blessing and edification, and we take this opportunity of saluting this venerable assembly most cordially, beseeching them to remember us in their prayers to the Lord, that our labors may be attended with his blessing, and many souls be gained from among the Hottentot nation as the reward of the travail of his soul.

On the 5th, we sent five Hottentots into the forest to cut timber for our mill, but on the 6th one of them returned to inform us that B. T. had forbidden our people to cut any wood in the forest, and sent them to a place, where there is no timber fit for our purpose. This was the more surprising to us, as we had written to him to know, whether we might send our Hottentots on that errand, and had obtained his consent. Brother Kuehnelt therefore went immediately to

make farther enquiry, and was directed by him to the major at the post, for leave and a passport. While they were speaking together the major arrived, and very kindly enquired into the nature of the business; gave Brother Kuehnel a passport for us and our people, invited him to dinner, and in the evening offered to accompany him part of the way home, but was insensibly led on, till he arrived with him at Bavian's Kloof. There are nine English dragoons in the forest, who cut wood, and will not suffer any one without permission to fell any timber.

To-day the corpse of a girl about nine years old was buried. In her last illness her declarations concerning her soul's salvation, were remarkably edifying. She sent twice for Brother Kuehnel, and expressed her full resignation to the will of our Savior. The day previous to her departure she sent again, and declared that she was now assured that the Lord had forgiven her all her sins, and that she rejoiced in the prospect of being soon at home with him. She then addressed her parents, telling them that she desired to depart, and entreating them to suffer her to leave the world, without repining.

On the 7th early, a dragoon arrived here to fetch the major home upon some particular business, and he set out immediately. About eight o'clock a most violent storm arose, such as we had never before experienced here. In a short time the shingles began to be torn from the roof of the chapel, and we were obliged to send for the Hottentots to assist us in securing them. They had scarce returned when the roof of our dwelling-house was threatened in the same manner, and we were obliged to send for them again. A window was destroyed in the chapel, by the shutter giving way and striking against it, and in our garden much damage was done among the fruit-trees, and even to the smaller plants

plants, so that they all look as if they were frozen. However, our evening service was well attended, though the violent rains had prevented the schools from being kept to-day.

On the 9th, a boy, nine years old, sent for Brother Kuehn-
nel, who asked him, what he had to say to him? The boy answered—"I will go to our Savior." Being asked, "Do you believe that our Savior will receive you?" he replied, "I do, for I have given him my heart, &c." Such child-like declarations we hear also from other children, and they prove, that there is a work of the Holy Ghost in their souls. A girl about eleven years old expressed her great joy, that the sickness she had would probably be the means of her departing, and being with the Lord for ever, and on her little brother's complaining of head-ach, she said: "You ought to thank our Savior for that, for he sends it you out of love. His meaning is, that you should turn to him in prayer, but don't forget to thank him too."

On the 12th, Rachel was delivered of a son, which was baptized in the evening meeting, and called Zachary.

On the 13th, we spoke with each of the baptized, who all declared their wish to live unto the Lord, and their desire to be admitted to the Holy Communion; but we wish first to see them really more alive to God, in their whole walk and conversation.

On the 16th, we offered up prayer and supplication unto the Lord, entreating him that He would look upon us his poor servants in mercy, forgive us all our mistakes and deviations from his pure and perfect mind, and continue, as hitherto, to be our guide and support, and to give his blessing to all we do for Him, that we may see pleasing fruits to His glory. In the afternoon we partook of the Lord's Supper with our Hottentot communicants, and felt His pre-

fence and peace in the most comforting manner. Peter was a spectator, being admitted a candidate for this enjoyment.

On the 17th, Negrini arrived here from the Cape-Town, where he had been to take the oaths of allegiance to his Majesty, the King of Great Britain, as all other inhabitants have been called upon to do. He brought us a letter from Brother Friedlitzius at Zeist, in Holland, dated January 12, 1797, which gave us much pleasure. Paul, having a child two years old, came on the 17th, and begged that we would baptize it, which we did in the meeting of the baptized, held this evening.

On the 2d, and likewise on the 3d of October, we had baptisms of children, and took occasion to exhort the parents to educate them in the fear and admonition of the Lord. On the 8th, all our Hottentots went to the river Sonderend to assist a farmer to get his team out of the water. We accompanied them, and conversed much with the farmer, who is a German, but has been for these forty-six years an inhabitant of this country. He arrived yesterday at the opposite bank, but the river being very full and the stream rapid, the Hottentots called to him not to venture to ford it, especially as his oxen could not swim against the stream. However, he persisted, and was soon carried down the river. Six of his oxen perished, and himself and the other six were saved with great exertions, the waggon having been driven by the current to the thickets on our side. Our Hottentots bought the carcases of the drowned oxen, and brought them all out of the water.

On the 10th, the major with two other officers from the post paid us a visit. We were very anxious to hear from them what ground there is for the prevailing report of a general peace, and felt much disappointed in the accounts we received. We are likewise daily looking out for news
of

of another nature, namely of the arrival of Brother Kohrhammer from Europe. We think the time very long since they are said to have set off on their journey, and offer up many prayers to the Lord in their behalf, that in these dangerous times he would preserve them from harm. In the following days we had much trouble to get a mason to assist in the building of our mill. Baas Teunis, however, undertook to procure one, though he is building a house at present.

On the 14th, we with our Hottentot communicants partook of the Lord's Supper, in the comfortable enjoyment of the peace and presence of our God and Savior. During the evening meeting on the 15th, a child fell into the river and was drowned, the parents having left it in charge with the other children at home, while they were at the chapel. We did as much as we could to comfort them.

Late in the evening of the 18th, we had a visit from the Reverend Mr. Keisch and four other gentlemen from the Cape-Town. One of them was a lieutenant, Von Porbeck, a native of Cassel. On the following day, this company took a view of the settlement, and went into all the kraals. In the evening they came to the chapel and heard a discourse by Brother Marfeld upon the text appointed for the day. They likewise attended the singing-meeting and expressed great surprize at the sweet singing of the Hottentots. At parting they wished us God's blessing, adding that it surely could be attributed to nothing but divine mercy and power, that these heathen were in so short a time converted to the Lord, and taught to walk in the way of life and peace. The clergyman particularly declared he should never forget what he had seen and heard. It would be tedious to relate particulars concerning the many visits we received both from Dutch and English parties during this month.

month. On the 22d an English quarter-master, serjeant, and three dragoons attended the evening service with great devotion. The serjeant had served in the Prussian army in the short Bavarian war, and been at Herrnhut, of which he spoke with much pleasure. This company consisted of thirteen persons, and immediately on our leaving the chapel, we saw the major from the post, a commissary and two other officers arrive. The commissary spent the night here, and we took this opportunity to converse with him upon several subjects of consequence to us, asking also his permission to use our church-bell. He promised to speak with the Governor about it. He seems to be a true friend to the Hottentots.

On the 25th, we spoke with all the candidates for baptism separately. Some we found still deficient in a true and solid awakening of heart, without which we cannot think of admitting them to baptism. They are the daily objects of our prayers.

On the 28th, Solomon and Jane were married, and exhorted to walk in that station as becometh children of God. Almost every day new visitors arrive, that we are sometimes at a loss how to serve them all, and show that attention to them which we wish to do.

On the 31st, Brother Kuehnel baptized a man, and called him Nathanael, of whom we have well-founded hopes that he will give his whole heart unto the Lord.

Dear Brethren, we again close our diary with thanks and praise to God our Savior, that He has granted us rest and peace to this day, with health and cheerfulness to do our work, and true brotherly love and concord in all our undertakings. But we very much lament that we are still left alone, and can hear nothing of Brother Kohrhammer, for whose arrival we have been so long looking with earnest

nest expectation. Meanwhile we trust to the Lord, that he will support us and the work in which we are engaged; which, with ourselves, we recommend to your kind remembrance and prayer, as your unworthy Brethren,
and fellow-servants in Jesus,

HENDRICK MARVELD,

Signed

DANIEL SCHWINN,

J. C. KUEHNEL.

*Extract of a letter from the Secretary of the Society
to a Friend.*

Dear Sir,

IN our last conversation we touched upon the probability of preaching the gospel with effect to Mahometan nations, by occasion of the laudable attempt about to be made by the London Missionary Society, to send Missionaries to the Foulah-country in Africa. Reading over some diaries lately received from the settlements of the Brethren in the Danish West India Islands, I met with the following account, which shows that no heathen is so blind and ignorant, or entangled in the snares of sin, or perverted by diabolical prejudices imbibed in his infancy, but the word of the Cross can enlighten him, and prove unto him the power of God unto salvation. I will copy the account from the diary of Nisky in St. Thomas.

“ January 16th, Brother Lehman (a Missionary) visited our aged negroe brother *Benjamin*, and found him cheerful and rejoicing in the prospect of soon having the favor to be with the Lord for ever. This he declared with such
vivacity

vivacity, that no one present thought him so near his end: but in the afternoon he departed into eternal rest.

“ He was born in the Mandingo country in Africa, where he lived till he was twenty-eight years old. His father was a Mahometan teacher, and instructed his son in the doctrines of that religion; and though he had been above fifty years absent from his native country, he was yet well acquainted with the Mahometan creed, ceremonies and prayers.

“ For several years after his arrival in this island with his wife, whom he married in Guinea, he held meetings with many of his countrymen, whom he zealously endeavored to instruct in the principles of his religion, till by the preaching of the gospel of Jesus Christ our Savior, the eyes of his understanding were opened.

“ In 1786, he was, at his request, admitted to the class of candidates for baptism, but remained, alas! for a considerable time still under the powers of darkness, so that we could not proceed to baptize him.

“ It was generally supposed that he was skilled in supernatural things, or what is vulgarly called the black art: and though he frequently resolved to abstain from all practices connected with it, yet both Europeans and Negroes made such tempting offers of money for his services, that he could not resist the temptation. Concerning this subject he informed us, both before his baptism, and after he had entirely forsaken every evil work, that by dint of study and a variety of experiments, he had become acquainted with the virtues of various medicinal herbs, &c. which he found to be serviceable in healing both external and internal complaints: but that he was wholly ignorant of the so-called black art. Yet as the contrary was believed and large offers were made for his practice, he took advantage of the general prejudice,
and

and got well paid for the most unmeaning and foolish tricks. Finding, however, that no blessing but rather a curse attended such deceitful ways, he at length resolved to give it all up, and declared, that ever since, his outward circumstances had even been more prosperous. Though reduced to the state and earnings of a poor field-negro, he cultivated his own little spot of ground with success, and the Lord blessed him and granted peace to his conscience, by the remission of sin in his precious blood.

“ He was baptized in 1789. His former name being *Abfalom*, we intended he should keep it, and represented to him, that no stress ought to be laid upon change of name, for the Lord looked to change of heart.” “ That,” answered he, “ I know very well, and that is also my chief concern, but, alas! I have done so many wicked things under my old name, and I wish all these, with my old name and habits to be done away, by the power of Jesus’ death and resurrection.” “ We therefore assented, and called him *Benjamin*. The powerful sense of the presence of God our Savior during the baptism of this negroe, remains still deeply impressed upon the minds of many of our people. June 2d, 1793, he was admitted to partake of the Lord’s Supper. To his wife, who survives him, and is a communicant in our congregation, he was married above fifty years, and remained faithful to the end, even in his unconverted state, which is an uncommon case among the negroes.”

I am, with great regard, &c. &c.

Relating to the Mission in Labrador.

I. Account of the Esquimaux MIKAK.

ABOUT the time that the Brethren were consulting how to begin a Mission on the coast of Labrador,* a skirmish took place in 1768, between the English and some Esquimaux, who came, as was supposed, with hostile intentions, to annoy the former. Some were killed, but a woman called *Mikak*, with her son, and a boy of the name of *Karpik*, were taken prisoners and brought to England. Sir Hugh Palliser, then Governor of Newfoundland, presented Karpik to the Brethren, by whom he was sent to Fulneck in Yorkshire, to be instructed, hoping that if it pleased God to convert his heart, he might be of use in the Mission, on his return to Labrador. However, after shewing very promising dispositions, he fell sick of the small-pox, and departed this life in the faith of Christ, under the care of that venerable Missionary, *Christian Lawrence Drachart*. *Mikak* was introduced to many persons of high rank in London, and returned, loaded with presents, to Labrador, in 1770, where she rendered essential services to the Missionaries on their first arrival, in 1771. She was then married to the noted Tuglavina, now William, and accompanied the Brethren to the place where they first settled. She even became an attentive hearer of the gospel, expressed a desire to be converted, and was admitted to the class of candidates for baptism, in 1782. But in 1783, she went with others to the South, where she mostly resided. Thus she lost the advantage of hearing the gospel, and indeed seemed indifferent about it. The last ten days of her life, she spent at
Nain,

* See Crantz's History of the Brethren, p. 606.

Nain. Immediately on her arrival, being very ill, she sent to Brother Burghardt, to request assistance and advice. He found her extremely weak, hardly able to speak, and apparently without hopes of recovery. However after giving her some medicine, he took occasion to speak seriously with her concerning the state of her soul, advising her to turn as a repenting sinner to the Lord Jesus Christ, who will surely receive poor prodigals, if with all their hearts they confess their deviations. He also reminded her of the promises she had made formerly, to devote her whole heart to him. She assented to the truth of all he said, and exclaimed; "Ah, I have behaved very bad, and am grieved on that account, but what shall I do! I cannot find Jesus again!" Brother Burghardt encouraged her not to desist from crying to Him for mercy, for he came to seek and save the lost, and would not cast her out. In the following days she seemed to receive these admonitions with eagerness, and declared, that she had not forgotten what she had heard of her Savior in former days, nor what she had promised him, when she became a candidate for baptism. She departed this life, October 1st, 1795, and was buried in our burying ground. We trust in our Savior's mercy, that he has also found this poor straying sheep.

II. *A Letter dictated to the Missionaries Beck and Burghardt, by two baptized Esquimaux, William Tuglavina and Jonathan, then at Hopedale, on the Coast of Labrador, to their Esquimaux Brethren at Nain and Okkak.*

“ Brethren,

“ **L**ET us remain faithful to Jesus as true believers, and
 “ may we all have only one and the same thought, directed towards him our Redeemer. Now as we know
 “ that the thoughts of the baptized are turned to Jesus, we
 “ salute them all, both at Nain, Okkak, and here, most cordially. We did not use to do so, even after we were
 “ baptized, but from henceforth let our minds be true and
 “ faithful to Jesus alone. We two are resolved to make
 “ him our chief object, that we may always rejoice in the
 “ presence of God. And now as we are become Brethren
 “ and Sisters in him, let us no more speak evil of each
 “ other, for nothing is so disagreeable, as in a strange place
 “ to hear evil things spoken.” (i. e. to hear calumnious reports spread about the country.) “ Therefore let us cease
 “ from all evil speaking, and watch over our words. Alas!
 “ what was our former condition! But now, by the help
 “ of Jesus, we two desire to please him; of ourselves we
 “ are not able to perform it. Nor will we any more deceive or belie our teachers. This we have dictated at
 “ Hopedale, April 17, 1796.”

WILLIAM and JONATHAN.

VARIOUS

VARIOUS ACCOUNTS.

1. **F**ROM the West India islands, we have in general received interesting and pleasing accounts from all our Missions, which, by the mercy of God, even amidst wars and rumours of war, remain in peace and prosperity. Brother John R. Verbeek proceeded safely from the Danish to the English islands, and his labors were attended in all places with the blessing of the Lord, and benefit to the congregations and their teachers. He spared no pains to become acquainted with both the internal and external state of each settlement, and held every where conferences with the negroe assistants, much to his satisfaction. The last letters received from him were dated at Barbadoes. We regret that various circumstances prevent his going to visit our settlements in Jamaica, where the progress of the Mission is but small, though of late more negroes have attended the public worship. But we received likewise the affecting account, that it has pleased the Lord, to call home into eternal rest the wife of our Brother Jo. Frederic Reichel at *Gracebay*, the new settlement in Antigua, a valuable hand-maid in the house of God, whose loss will be greatly felt in that infant establishment.

It gives us also no small concern, that one of our Missionaries, Brother John Hodgson and his wife, were taken prisoners in December, 1797, by a French privateer, on their passage from Antigua to Barbadoes, and probably carried into Curacao. We trust the Lord will comfort and protect them, and grant them speedy deliverance.

In St. Kitt's it will soon be found necessary to make a second settlement, the negroe congregation at Basseterre having encreased to 1818 persons, exclusive of the cathecumens.

2. From

2. From our settlements in South America, some few letters and diaries have been received by circuitous routes. Letters dated May 12th, 1797, were brought to Europe by a merchant of Altona, who was taken on his passage from Surinam, by an English privateer, and carried to Martinique; but after strict search, had these papers restored to him, at his particular request. Other letters, dated in March 1795, and March 1796, arrived by way of North America. Our Missionaries had been ailing in all the settlements, and wished much to receive some assistants from Europe. At Paramaribo, twenty-two negroes were baptized in 1796; the congregation consisted at the close of the year, of 288, and that at Sommelsdyke of 66 persons. At Hoop on the Corentyn, our Brethren were diligently employed in their labors among the Arawack Indians; fourteen adults were baptized in 1796, six persons, baptized in their younger years, were solemnly received into the congregation, and eleven admitted to the Lord's Supper. The settlement at Hoop contained forty houses, inhabited by 280 Indians, besides whom eighty baptized Indians live dispersed in the neighboring forest, according to their antient customs. Thus the whole Indian congregation consisted of 360 persons at the end of June 1796.

3. Brother Kohrhammer and his wife, of whom mention is made in the foregoing diary of the Mission at Bavian's Kloof, sailed from Portsmouth on the 17th of February 1798, with the Marquis Cornwallis store-ship, and we trust will, by the mercy and protecting care of God, reach the place of their destination in May.

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TO all friends and well-wishers to the cause of God on earth, who are acquainted with the Missions of the United Brethren, it is well known, that it has pleased Him to lay a special blessing upon the labors of their Missionaries in Antigua, insomuch that the continual encrease of their congregations at St. John's and Gracehill have rendered it almost impossible to serve the individuals belonging to them, in the manner usual with the Brethren. For these many years past therefore it was deemed highly necessary to form a third settlement in some convenient part of the island, so as to suit the many negroes, who were obliged to come from a distance of seven, eight, and even twelve miles to the chapels at the two abovementioned places. Many untoward circumstances prevented this desirable regulation from taking place, as soon as the welfare of the Mission required it, till at length two small houses and a piece of land offered for sale on moderate terms near Old Road Town. The expences of the missionary establishments of the Brethren's Church in so many parts of the world, have been not a little encreased by the present circumstances, and it did not appear to be the most favorable time to make new settlements; yet, being well aware, that unless some more convenient regulations could be adopted in

the Mission in Antigua, and more Missionaries sent thither, the great and encreasing work of God among the negroes must essentially suffer, we have ventured in His name, to purchase the abovementioned piece of land and houses, and to fit up one of them for a chapel. (See the XXIIId. No. of the Periodical Accounts of the Brethren's Missions, page 140.) The whole expence has not been much less than 800l. sterling.

Now though we know, that the calls upon our Brethren and Friends in these times are great and various, and cannot expect, that with all willingness, they should find themselves at present equal to any great extraordinary exertions, yet we venture to lay the case of the Antigua Mission before them, recommending it to their kind consideration, and shall feel doubly thankful for the least assistance they may be pleased to afford us; for which we pray the Lord to bless and reward them with the choicest spiritual blessings and the joy to see his work prosper and encrease.

CHR. IGN. LATROBE, Secretary.

Donations will be thankfully received by the Secretary, No. 39, Kirby-street, London; and the following Ministers of the Brethren's Chapels, Jo. Hartley, *Fulneck*, near Leeds; Jo. Swertner, *Fairfield*, near Manchester; Jn. Smith, *Okbrook*, near Derby; Jo. Church, *Bath*; G. Clemens, *Bristol*; Jo. Caldwell, *Leominster*; Ja. Latrobe, *Tytherton*, near Calne, Wilts; H. Sulger, *Haverfordwest*; Wm. Horne, *Bedford*; D. Collis, *Woodford*, Northamptonshire.

*Extract of the Diary of the Missionaries at Bavian's
Kloof, near the Cape of Good Hope, from Novem-
ber 1st, to the end of the Year 1797.*

NOVEMBER 1st, in the evening meeting we read and expounded the 15th Chapter of Paul's Epistle to the Romans, to our Hottentots. On the 4th, we received a message from a man who had promised to come hither towards the end of October and assist us to build a corn-mill, (See p. 155), purporting, that he could not possibly come before the New Year, but that if we then could not find another mill-wright, he would see what he could do for us. We felt not a little disappointed on this occasion, and were sorry, from some circumstances, to perceive that some of our neighbors do all in their power to prevent our having a mill of our own. Nor are we much surprized at their opposition, for the custom hitherto prevailing was, that when the Hottentots went to a farmer to get a measure of corn ground at his mill, they were obliged to wait a week or longer, and to work so long for the farmer without pay, besides which they had to pay twelve Dutch stivers for grinding. If they were under the necessity of purchasing flour, they were obliged to enter into an agreement to work for the farmer for a much longer time, for which they received very low wages, and had besides to pay dear for the flour; but if they took any home for their families on account, then they were obliged to make a new agreement to come and work it out, thus remaining, as it were, the farmers' bondsmen. Now all these grievances would be at an end, if we had a mill, and as it is a most essential and necessary means both of our and their support, we trust in God, that he will help us in this matter also, as he did with regard to our

chapel, and not put our confidence in him to shame. On the 6th Negrini arrived here, and promised to come in a fortnight's time and do all the work belonging to the wheel.

Towards evening we had a meeting with the baptized, in which Solomon and Joanna, who had promised each other marriage, were married, and exhorted to walk in that state as becometh children of God. In the following days we spoke with all our baptized Hottentots, and finding them not in that state of mind, that we could be quite satisfied with them, we mentioned to the communicants on the 8th, that not perceiving that hunger and thirst in their souls after our Savior and his righteousness, which we had hoped would never be wanting in them, we had resolved to postpone the celebration of the Lord's Supper, having no cheerfulness to admit them to it in that state. This had a good effect upon their minds in bringing them to reflect on their lukewarm course.

On the 9th, in the public meeting, Betge's daughter, born last night, received holy baptism.

Many of our baptized and communicants came on this and the following days to speak with us. They begged forgiveness for their indifference and inattention, by which, they said, they had grieved our Savior and their teachers, and declared their full intention to turn anew unto the Lord and live alone unto him. On such occasions they are more than ever objects of our concern and prayers, and the Lord hears and answers us.

On the 12th, we had a visit from Mr. Clude and his whole family, who came purposely to attend public service in the chapel, at which Brother Marfeld spoke upon Isaiah, chap. xl. ver. 1. In the afternoon, an English dragoon came hither with letters from the Cape Town, directed to the care of Brother Kuehnel. Mr. Heuser had added a letter, which gave an account of the arrival of a Danish ship at the Cape, bringing

bringing the news that a general peace was expected to take place every day.

On the 13th, we joined in spirit our dear congregations in Europe in celebrating the event, by which this day has become remarkable in the Brethren's church. In our family meeting in the forenoon, we offered up prayers and thanksgivings to our adorable Lord and Savior as the Chief Shepherd and Bishop of our souls. We praised him for all his mercy, truth, and power manifested in the congregation to which we belong, and in us as individuals. As his poor weak servants, honored to be employed in his vineyard, we confessed our many faults and wants, praying him to forgive us all our sins and mistakes, to grant us, as hitherto, the grace to love him above all things and serve him with cheerful hearts, and to bless our weak endeavors to preach the word of his cross to the nation, to which he has sent us, that many hundreds and thousands may be gained as the reward of his sufferings. We also renewed our covenant with him and each other, to be, through grace, his faithful followers, till we see Him face to face. We can truly declare, that He granted us to feel his presence in the most heart-reviving manner.

On the 15th, we had an agreeable visit from a Mr. Haenkel, a German Lawyer, residing at the Cape Town. He formerly attended the Brethren's ministry at New Dietendorf, his parents residing at Arenstadt, but going to the University at Berlin, he came out of all connexion with the Brethren, and four years ago arrived in this country.

To-day one of our Hottentots experienced a particular preservation of his life. He was at work in the quarry to get stones for our mill, when one of the most venomous serpents ran across his legs, without hurting him. Had he been bitten, he must have died in a short time without help.

On the 18th we had a disagreeable dispute with Mr. M—— a farmer. The case was this: two Hottentot girls who have lived here a considerable time, and give good hopes of their becoming true and faithful christians, but were born upon Mr. M's. estate, where their father was in service, were seized by Mr. M. while gathering firewood in the forest, forced to go home with him, and threatened with severe punishment if they ventured to return to Bavian's Kloof. However, in a few days, watching their opportunity, they escaped and returned hither. They immediately came to us and besought us with many tears, that we would permit them to live here and hear the word of God. To this we could only answer, that as far as the law of the land supported us, we would protect them. After two or three fruitless attempts to get them back, Mr. M. came hither and demanded to know, whether we would deliver up the girls. We answered, that we compelled no one to live here, but rather admonished our people to go and work for the farmers, both that they might assist their former masters, and likewise earn their bread in a proper way. But thus much we knew, that the Hottentots were a free people and ought not to be treated as slaves. Mr. M. alledged, that the girls were his property, having been born on his estate, and therefore must serve him, till they are twenty-five years old. We replied, that we well knew that this had formerly been the custom of the country, but that it was no more so. He said, he should only attend to what the former government had decreed, and insisted upon his right. We informed him, that it was the former government, and not the present, which had generously abolished the abovementioned practice. He then threatened to use his interest with the Landdrost against us, to which we only answered, that we very well knew the sense both of the former and present Governors of the country

country upon this subject, and in case of any dispute, would gladly submit to the decision of the ruling power, which we would endeavor to obtain. He could not deny the impropriety of using force to obtain his ends, and at last left us, apparently convinced and better reconciled.

On the 19th, five farmers came to the morning service intending to stay and dine with us; but while we were under some concern how to treat them in a proper manner, being just then very short of provisions, four English officers arrived, who immediately announced that they came purposely to take their dinner here. On our apologizing for the scantiness of our stock, they said, soldiers were satisfied with any thing and we need not be under concern about that. Meanwhile we perceived that four of our other friends, alarmed at the appearance of the officers, had mounted their horses and were riding off in haste. Thus we retained only five guests, who left us in the evening, seemingly well pleased with their visit.

On the 20th, we had occasion to lament the consequences of the present state of warfare, in an instance peculiarly trying. Some of the young women who had lived here with their parents, and promised very fair, had suffered themselves to be seduced by the soldiery, quartered in our neighborhood, to various excesses, to the great grief of their parents. To-day two of them came hither and were caught and severely beaten by some of their relations for their disobedience. As soon as they could disengage themselves, they ran back to the dragoons, complained bitterly of their ill-treatment, and endeavored to set the soldiers against the inhabitants of this place. It may be conceived what we must feel, when we see such disorder, and have the grief to perceive, that these young people, whose attention and diligence formerly gave us so much pleasure and such good hopes of their prospering for the Lord, and being preserved
from

from the ways of iniquity, are now overcome by the allurements and temptations of sin and the world, and not only fall a prey to it, but are so infatuated, that they would even bring their families and teachers into distress and danger, rather than return and confess their error. We have however nothing to fear from the soldiers, whose behavior, whatever it is said to be in other places, has been uniformly good in this place, partly indeed because the strictest discipline is kept up, and partly because we have such frequent visits from their officers. Meanwhile we commend these poor straying sheep to the mercy of our Savior, and turn to him in all our distress with confidence.

On the 21st, we had a funeral of a child, at which Brother Schwinn spoke on the text appointed for the day.

On the 24th, one of our baptized Hottentots, Solomon, experienced a remarkable proof of God's preserving care. He was in the afternoon employed in shaping stones for our mill, and meanwhile laid his jacket down on the ground. At seven o'clock he put it on again to go to chapel, where he had not been long, before he felt something stirring between his jacket and skin. At first he was not much alarmed, but during the next meeting of the congregation to sing some hymns, he felt the same disagreeable motion with more violence. Afterwards he came into our kitchen to get his supper, and there the sensation became intolerable. He therefore pulled off his jacket, which was full of holes, to examine it, when on a sudden he espied a very venomous viper, thrusting its head out of a hole, and shooting out its tongue in the most enraged attitude. All set up a loud scream, which soon brought us into the kitchen, where we found the people excessively frightened. The viper was soon killed and discovered to be of the most pernicious kind, about a foot long. We reminded the Hottentots, what great cause they had to be thankful on such occasions,

casions for the gracious preservation of our heavenly Father, for it was next to a miracle that this venomous creature, entrapped between the jacket and skin of the Hottentot for some hours, had not bitten or stung him, though in a state of rage when caught.

On the 27th, we encouraged our people to go and assist the farmers to reap their barley, several of the latter having been here to seek reapers. In these days we had likewise many visitors, both Dutch inhabitants and English officers, some of whom came purposely to be present at the meetings of the congregation.

December 4th, was the funeral of a child. It had been baptized last year, and departed on the second instant. Brother Marfeldt spoke from the text appointed for the day, and took occasion to admonish all his hearers to be always ready to meet the Lord; for, young or old, we know not when we may be called into eternity.

On the 8th, after the morning meeting, a farmer arrived from Strandfeldt with a waggon load of corn to sell to the Hottentots. This never happened before as long as we have lived here, but rather both we and our people thought ourselves well off if we could get corn at all, after going many miles to purchase it at the farmers' houses. It is the more remarkable, as this very man was one of that company of people, who two years ago, conspired to come and destroy this place, and being prevented from executing their designs, came to a resolution not to sell any provisions whatever to us and our Hottentots, but to starve us out of the country. And now he brings corn to our doors, at a season too when it fetches the highest price, and sells it cheaper than we expected to find it any where. More of the same company have been here lately and offered us several articles of provision. We are thankful for it, and consider such things as renewed proofs of the gracious protection
and

and care of our heavenly Father over us his poor defenceless children, for which we give him praise and glory.

On the 9th, we intended to partake of the Holy Communion with our communicants, who were all very desirous after it, and had most earnestly entreated us to admit them. We were therefore glad that all our visitors left us in the forenoon; but just as we were going to prepare for it, five men and one woman came to see the place, and staid over night, so that we were obliged to postpone the celebration of the Lord's Supper till the tenth, when after the usual Sunday's service, at which we had several strange hearers, (with one English officer and three private dragoons,) our communicants assembled, and we partook of the Sacrament in peace and quiet. We felt that the Lord was truly present with us and our people, while we met to shew forth his death and to praise him for the share he grants us in the precious merits of his sufferings for our salvation.

During the first days of this month, the building of our mill was continued with diligence, and much forwarded by the assistance of some friends. Sunday the 17th, we had again many visitors, and among them a German from Rothenfand, a pious man, who having heard various reports concerning us, came to see and hear for himself, for which purpose he staid here several days.

On the 20th, we spoke with all the candidates for baptism, and found cause to rejoice over most of them. With some we spoke seriously concerning their lukewarm state.

On the 22d, our mill was so far advanced that we could grind for the first time. It performs admirably well, and though it has been an expensive building, we are sure it will answer and repay all our trouble and expence.

On the 23d, a dragoon arrived from the warm baths, with a letter, requesting us to reserve a room for several English officers, who with their ladies intended to spend the holidays

holidays with us. In the evening a waggon arrived full of white people who announced the arrival of many more.

On the 24th, thirteen strangers were present at the morning meeting, and towards evening a number of horsemen and several waggons arrived. Among the visitors were the English officers abovementioned, with their company. We were at a loss how to find lodgings for such a number of strangers, but the officers had brought a large tent with them, which they pitched before our house. The ladies occupied the room we had reserved for them, and the gentlemen slept in the tent. In the evening the congregation met, and Brother Kuehnel read and expounded the history of our Lord's incarnation and birth from the lesson of the day; after which he offered up a prayer, thanking Him that he came into the world to seek and save the lost, and now offers mercy and pardon to all poor repenting sinners of every tribe and nation.

On the 25th early, a great many more visitors arrived, both on horseback and in waggons, and our place was filled with white people. We were greatly embarrassed thereby, for if we had permitted them go into the chapel, they would have taken up at least one half, and the poor Hottentots, for whose sake we live here, must have stood without, though many of them had come from a great distance to hear the "sweet words of their father in heaven," as they express themselves. We therefore resolved to place all the white people in the two rooms adjoining the chapel, where, with the doors open, they could hear all that was said. They were very well satisfied, and several even declared they would rather miss the pleasure of being present, than see the Hottentots excluded. Thus the chapel was chiefly filled with Hottentots, only the English officers being admitted into it. A great number of Hottentots stood without, and near 150 white people attended in the rooms. Brother Marfeld

preached on the gospel of the day, and the whole auditory was remarkably quiet and attentive. In the afternoon almost all the strangers returned home. Many said that they should not forget what they had seen and heard, and we trust that the word of our Lord's holy incarnation, life, sufferings and death for us, has left an abiding impression upon the hearts of many of our christian as well as heathen hearers. After the service was over, our settlement appeared crowded with people, for the farmers had a great many slaves with them, according to their common custom.

On the 26th, we were glad to be alone with our Hottentots to celebrate this day in stillness. At ten o'clock Brother Schwinn preached on the gospel, after which, during the usual Liturgy, each of us baptized three persons into the death of Jesus, Brother Marfeld, Andrew, Thomas and Adam; Brother Schwinn, Barbara, Judith and Henrietta; and Brother Kuehnel, Hannah, Jane Gertrude and Anna Louisa.

We can testify with thanks and praise to our Lord and Savior, that not only on this solemn occasion, (for baptisms are always attended with a particular manifestation of the power of his word and spirit) but during all the holidays, He has been in the midst of us, strengthened us his poor servants in proclaiming His saving grace unto mankind, and evidently blessed our weak testimony of his love, so as to produce great emotion in the hearts of many present. Not a few of the strange Hottentots declared with tears their thankfulness for the blessings they had enjoyed, and expressed great sorrow to be obliged to go away to such a distance from this place. We spoke to them as comfortably as we could, for they live many miles off and have seldom an opportunity of coming to visit us, and kneeling down with them all, we offered up fervent prayer to God our Savior, that he would grant an abundant and continuing increase

crease to the word sown in their hearts; and particularly thanked Him for the mercy bestowed upon us at this season.

On the 31st, several waggons arrived and a great concourse of people came from various quarters, both Christians and Hottentots; to be present at the close of the year, so that when we met in the evening, our chapel was full as much crowded as on Christmas-day, and numbers were obliged to stand without. Brother Marsveld preached, and at twelve o'clock, we commended ourselves, the nation among whom we preach the gospel, yea all our fellow men in this country and every where, in fervent prayer, to the unbounded mercy of our gracious God and Redeemer, that he would abundantly pardon all our sins and mistakes, grant his blessing, as hitherto, to the preaching of the word of the Cross, tread Satan under our feet, and remove every obstacle that still obstructs the progress of his glorious kingdom in the earth. We praised him for the innumerable proofs of his mercy experienced in the year past, and thus closed the year at his feet, in unity with all his people on the face of the earth.

We must still add some general remarks concerning the year 1797. First we call upon all our Brethren and Sisters and friends every where, to join us in praising the name of God our heavenly Father, for all the benefits, spiritual and temporal, which we have received at his hands during the year past. In our external concerns he has richly blessed us, beyond all our expectation. Our garden furnishes us with an abundance of every article necessary for our subsistence. Strangers even express the greatest surprize at the rich crops we gather, and many remark, that it seemed as if the blessing of God rested particularly upon the labor of our hands, for such a fruitful garden had not been seen in this country before. We have also this year planted a vineyard and hope to be able some time hence to make wine. As we have so many visitors,

we are the more thankful that we thus obtain the means of making them welcome to our table in a homely way.

It is a circumstance worthy of remark, that when we were building our smith's shop, great displeasure prevailed among some of the farmers, and they agreed never to purchase a single article we might make, nor to give us any of their work. They threatened openly that they would starve us and our people out of the country. But God thought otherwise. We had hardly finished the building, before several of these very people came in haste for knives and other articles. Some, when they got them for a moderate sum, went to the Cape Town and other places, and sold them for more than double the price they had given us. At present a great many more are bespoke by people at the Cape Town than Brother Kuehnelt can furnish, though he has taken a Hottentot boy to teach him the trade.

It was the same as to their threats concerning provisions. We wanted a considerable supply of corn, meat, salt, wine, &c. during the building of our mill, when we had many hands at work; and the same people brought us as much as ever we stood in need of. For some time, however, they put their threats into execution, and about the middle of the year distressed the Hottentots here exceedingly. They were much enraged at not obtaining the usual number of Hottentots to work in their fields. A great many are in service of the English soldiers at the Cape Town, and cannot come. The farmers will not work themselves, and not having slaves enough, their work is neglected. Now though the poor women and children cannot help that, yet their hatred to us and the English, (for, strange to tell, we are always named together) was so great, that they resolved to suffer these poor creatures to die with famine, rather than give or sell any provisions to them. We exerted ourselves as far as lay in our power to relieve their distress,
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but it was impossible to administer to the wants of so many. The daily cry for food, particularly of the old and sick people, who came crawling along, supported on crutches, or were carried hither, was enough to break a heart of stone. God however heard their cry and sent them relief, by inclining the hearts of many to take pity on them; and thus at the close of the year, we join them in thanks and praise to our and their heavenly Father.

As to the present rulers of this country, we enjoy their protection and favor, and feel, as we ought, thankful to God and them for it. We experience indeed some of the distress attendant upon war. Some of the dragoons quartered at Soete Melks Valy now and then behave with great rudeness to the Hottentot women, and have been guilty of several acts of violence, which we very much regret. Their conduct at this place is always orderly, chiefly because many officers visit us and attend to strict discipline, but as they ride up and down the country, if they meet with the Hottentots and treat them ill, their names being unknown, no complaint can be made, so as to bring it home to the individuals. We trust to the Lord, that in this respect also He will help us and give us rest from without.

Secondly, we cannot describe in words our thanks to our merciful Savior, that he has also in this year preserved us in health, and in true brotherly love and harmony; granted us to feel his love and peace in our hearts; blessed and supported us; comforted us in all distress; and caused the doctrine of his Cross and Passion, which we have preached, to be accompanied with power and the demonstration of his spirit, so that it has penetrated into many hearts, both by means of the public preaching and by private instruction, Christians as well as heathen have found the gospel to be the power of God unto salvation; many enemies have become friends, and the number both of our congregation and of
our

our constant hearers has encreased; of the latter we cannot ascertain the proper number, but of the former we count 136, fifty-three more than last year. Many of our men are not at home, being employed by the English at the Cape Town. This occasions sometimes great distress to their families, and we have lost several hopeful young people by this means.

We find ourselves not able to serve the encreasing work of God here in the manner we wish, without more assistance, and are particularly anxious soon to obtain a married couple to attend, better than we can, to the families.

Some who had forsaken us, have been followed by the good and faithful Shepherd of his sheep, and could find no rest, till they returned again to the fold. A few have been, to our great grief, wholly separated from us. The work is great and important, and who is sufficient for it? Ah, Lord Jesus! help us thy poor weak and unprofitable servants, and suffer not that work, which thou hast begun in this place, to be retarded or destroyed by any means! We can truly close our report of this year with the declaration contained in that verse:

The Lord hath ever to his flock
Kept without separation;
He doth abide our shield and rock,
Our strength and our salvation.
He leads us with a mother's care,
Preserves from danger, guards from fear,
Give to our God the Glory!

HENRY MARVELD,
Signed DANIEL SCHWINN,
JOHN CHR. KUEHNEL.

Brief

*Brief Account of the Attempts made by the Brethren
at Sarepta, on the river Wolga, near Astracan, in
Asia, to preach the Gospel to the Calmuck nation.*

EVER since the first settling of the Brethren at Sarepta, (See Cranz History of the Brethren p. 608. § 298.) their views were principally directed to the conversion of the Calmucks, a nation buried in the grossest superstition and idolatry. Those who lived in the neighborhood were upon a very friendly footing with the inhabitants of Sarepta, all of whom, both young and old, endeavored by every attention and civility, to gain the confidence of these heathen visitors, as they considered it their duty to contribute whatever lay in their power towards obtaining the grand aim of the establishment. Some circumstances, however, put a stop for a time to these friendly communications. It was also found next to impossible to regulate a mission among them, though two Brethren, Christian Hamel and Conrad Neiz lived with the Derbet Horde, during the years 1768 and 1769, wandering with them from place to place, that they might learn the language and be useful to them in various ways. In 1774, the great Derbet Horde retired from the country, and only a few poor straggling Calmuck families were left in the neighborhood of Sarepta.

Meanwhile there were always Brethren found, who had willingness and courage to serve the Lord among the Calmucks, and used all diligence to learn their language. Among these we cannot help making particular mention of our late Brother *J. Maltisch*, who applied himself with unremitting attention to the study of the language, until his happy departure in March 1778. He watched every possible

fible opportunity to keep up a familiar intercourse with the Calmucks, often speaking with them of the only means of salvation through Christ Jesus: nor did he ever suffer any other concern or engagement to interfere with his main calling, to be of service to these people. Even in the last years of his life, when he was in a deep decline, and unable to go out of the house, he spent his time in the most edifying manner, always thinking on and praying for these poor blind heathen, that the Lord would point out the proper means, and bless the labors of the Brethren in teaching them the way of life and happiness. Having made a considerable proficiency in their language, he wrote down several short sentences, and translated great part of the gospels into it, he also encouraged his Brethren to preach the gospel in faith and hope, and testified to several Calmucks, who visited him during his last illness, of the joy and peace he felt in his heart, and his readiness to depart from this world, and to be with Christ for ever, which left a salutary impression on the minds of some of them. Thus he fell asleep as a faithful witness of Jesus, and even in his dying moments expressed his joyful hopes, that he should once hear Calmucks joining in the song of the blessed around the throne of the Lamb.

After his departure, the Brethren *Rudolphi* and *Jaeschke* spent much time in endeavoring to learn the Calmuck language. Their progress was but slow for want of the proper means of instruction, yet their perseverance and zeal was such, that after some time they could converse with the heathen in an intelligible manner. The minister of the congregation, Brother *C. Fred. Gregor*, encouraged by the example of the late Brother *Maltzsch*, began likewise in the year 1778, to study this language, and succeeded better, having an opportunity of forming an acquaintance with a Calmuck, who procured some of their books for him.

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These were faithfully copied by the Brethren, and proved in the sequel of considerable use to such as wished to learn the language. He likewise went in company of the two abovementioned Brethren on a visit to the horde of Prince Maschi, which was encamped during Lent in 1779, in the neighborhood of Sarepta. At first a truly pleasing prospect presented itself, and it appeared, as if by these visits, some useful acquaintance would be made with the Calmucks, for many of them began to visit the settlement, where they were received as friends, without any ceremony. A general desire was also renewed in the minds of the Brethren, if possible, to take steps to begin a regular mission, and a plan having been proposed for that purpose by the Elders of the congregation, to the Elders' Conference of the Unity, it was approved, and after many serious deliberations, with prayer unto the Lord for his gracious direction in this important matter, a resolution was made to appoint four Brethren, whose chief business it should be to learn the language, and to take advantage of every favorable opportunity to preach the gospel to the Calmucks. Accordingly the following Brethren were chosen and accepted of the call, Chr. Fred. Gregor, Conrad Neiz, John Renatus Seiffart, and Christian Pfeiffer. The greatest difficulty lay in the want of means to obtain a thorough and grammatical knowledge of the language. The text appointed for the day, on which they received their call, was a great encouragement to them: *Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak.* Jer. i. 7.

They now met to learn the language. The means they had were chiefly the papers left by the Brethren Jaehrig and Maltzsch, containing a very imperfect vocabulary, in which the words were often mis-spelt; for they could hardly catch the sound of them, when pronounced by illiterate

Calmucks. They had neither grammar nor other books containing any of the rudiments of that tongue, and though the books copied by Brother Gregor gave them some information, yet they soon perceived, that without a master, nothing would be done to the purpose. They at length found a Gadfull, or Calmuck teacher, willing to attend them for some hours every day, and to read the said books with them, and the Brethren Gregor and Neiz made considerable advances. Nor did they neglect any opportunity of speaking with this man of the way of life, and the only true happiness, purchased for us by Jesus Christ, the Son of God, who became man, and suffered and died for our sins on the cross, to reconcile us unto God; but he had no ears to hear, being an old, self-righteous, self-holy, and very superstitious man.

To proceed a step farther in this business, the Elders of the congregation, who held frequent conferences with the abovementioned four Brethren concerning the best means of obtaining their aim, approved of a proposal of Brother Neiz, who had made the greatest progress in learning the language, and acted as interpreter between the surgeon of the place, Brother Wier, a man much respected by the Calmucks, and his patients from among that nation. He offered to begin to practise in a medical way among the Calmucks, under the advice and inspection of Brother Wier, and to devote his whole time to them, that he might have a better opportunity of becoming acquainted with their language, and be able to assist his Brethren with the knowledge he might acquire. For this purpose a suitable place was fixed upon at Sarepta, where the Calmucks might have a kind of rendezvous and find every medical help from the constant attendance of the said Brother. The first Calmucks who came hither in the year 1780, belonged to some poor families who had spent the winter on the opposite bank of the Wolga. There was among them an honest old Gellong,
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(or inferior priest) who often visited and had agreeable conversations with several Brethren. In May the horde of Prince Maschi came to the neighborhood of Sarepta, where they encamped from May 6th to July 14th, and those Brethren who visited them last year, received in return frequent visits. No opportunity was omitted to preach the gospel to them, and many listened with attention. One thing seemed to strike them with particular surprize, which was, that we described our Savior in his reproach, purchasing our salvation by bitter sufferings in soul and body, and an ignominious death on the cross; whereas they give of their gods, who, according to their tales, have also suffered a great deal for mankind, a splendid and glorious account, being terrified at the least mention of death. Of the glorious resurrection and ascension of our blessed Lord, they would bear to hear more; but that he had died and was buried, was unintelligible and disagreeable to them. Some however seemed to hear it with great attention, and a good impression.

In July and August, the Derbet horde was here, and Brother Neiz had a great many patients among them. A certain Lama was even prevailed upon to lend him one of their most remarkable writings, of which a copy was made, and in the beginning of 1781, the same man who had first been employed as teacher, returned of his own accord, lent the Brethren several books to copy, and offered his services to teach the language. By frequent conversations with this man, the Brethren acquired a better insight both into the idiom of their language and into the tenets of their religion. There are, amidst an astonishing number of idle tales, many good expressions, and sound principles contained in their writings, which show, that the authors of their religious system were wiser men than the present Calmucks seem to be. Several passages appear to have been taken from the

Christian doctrines, and only to have been distorted to suit the perverse notions of the nation. To these we may also reckon various customs and rites, which much resemble those of the Roman Catholics; for instance, the use of the rosary in prayer, the celibacy of the clergy, the fasts, the meritoriousness of good works, the mass for the dead, &c. The diligent study of their writings had also this essential advantage, that the proper meaning of several words and phrases was ascertained, and such words avoided which might occasion the doctrine of our Savior to be confounded with their legends and fables. For in this they delight; and cunningly contrive, in interpreting, to find an opportunity of perverting this or the other part of our Lord's doctrine, or his works and miracles, so as to tally with the extravagant fables of their mythology. The instructor being frequently caught at this trick, and reproved for it, grew always extremely warm and zealous in defence of his doctrines, and one day refused to serve any longer as teacher; yet on the following day he returned, and begged to be again employed, preferring the profits he obtained to the zeal for his religion. Another *Gadfull*, who after the former had left Sarepta, often came to assist the Brethren in their hours of exercise in the language, seemed not wholly unmoved, when the conversation turned upon the only true God and our Savior Jesus Christ.

In 1781, the Calmucks did not come often to Sarepta, the horde of Prince Maschi being dissatisfied with their residence in that country, and the Derbet horde staying but a short time in autumn. Brother Christian Hamel having been taken ill during his stay with the horde, the Brethren Neiz and Pfeiffer went thither and abode with them from June 10th to July 28th, wandering from place to place. Brother Neiz had a very extensive medical practice, and Brother Pfeiffer obtained a sufficient knowledge of the language to be able to express himself intelligibly. In

In general, about from three to seven Calmuck families have their residence here, who serve either as cow-herds or day-laborers and live in *Kibitkes* (huts) adjoining the farm. These people come frequently to see the Brethren, and always take refuge to them in outward distress, which often proves a desirable opportunity of speaking to them of their souls' salvation, with a stammering tongue perhaps, but with a warm heart. To visit them often in their *Kibitkes* would not answer the purpose, the men being all day long absent from home, and alas! too much addicted to drunkenness, leaving the women to mind the house-keeping.

As far as we know, the gospel has not yet found entrance into the hearts of any of this nation, (except one hereafter mentioned). And though sometimes one or other will exclaim, "these are important sayings!" or declare, that he likes to converse with the Brethren, yet they have never found one soul amongst them who enquired a second time, what he should do to be saved. They seem to live very contentedly under their priests, with their false notions of religion, and possess great ease, cheerfulness and mildness of temper, generally much more than the so-called Christians, among whom they live. They are even proud of their religion, and frequently say, that though each nation has a right to have their own ways and doctrines, how to attain to the highest good, yet *their* way must needs be the best, as it shews them how a man may become a God. If they want to flatter the Brethren, they say, that their way of obtaining salvation is not far distant from that of the Calmucks, and though they have often been taught to see the vast difference, they never fail to quote their *Burchans*, or deceased saints, of whom they alledge, that they have done works very similar to those done by the Lord Jesus. They hold the doctrine of the transmigration of souls, but their ideas
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of the world of spirits differ so widely from any thing Christianity teaches, that they cannot understand us at all on this subject. According to their notions of transmigration, the only concern they have is, lest their souls should pass over into some animal, or for a season go into hell. Both these evils may be prevented, as they say, by frequent prayers and good works, the latter being most meritorious, when done by the clergy. They declare, that they desire no greater happiness hereafter than that which may be possessed here, such as riches in cattle, furniture, &c.

It is often very burdensome to our Brethren to hear all their nonsensical and impertinent answers to the most solemn truths of the gospel, and they even felt doubtful, whether they were not throwing that which is holy before dogs, and pearls before the swine, when they hear them turning every thing concerning our blessed Savior to ridicule, or so as to suit their own fabulous and foolish traditions. A peculiar degree of cheerfulness and firmness of faith and hope is required, not to grow faint and weary in urging continually the necessity of believing in Jesus Christ as the only Savior, among such a people. If a Missionary grows warm and zealous in refuting their objections, they laugh at him for his weakness, as they call it; for they think it the greatest virtue in man, to remain cool and tranquil on every occasion, and therefore always endeavor, if possible, to throw their opponent off his guard by sneering, or provoking expressions.

The baptism of the first-fruits of this nation in 1781, gave us new hopes, that the time may yet arrive, when God will call them from darkness unto light. She was a poor blind forsaken girl, called *Bolgush*, and but eight years old when she came to Sarepta, where she was charitably received and educated in a christian way. January 6th 1781, she was baptized by Brother Nitschman, and called Magdalene,

dalens, and in 1782, became a communicant. Indeed she is not to our Brethren at Sarepta, what the first-fruits of the Greenland nation, Samuel Kajarnak, was to the Missionaries there: for he not only preached to his own nation by word and walk, and brought many to hear the gospel, but assisted the Missionaries to learn the language and translate the scriptures.

We earnestly recommend the Mission to the Calmucks, which hitherto has seemed to fail, to the prayers of all God's people, that they would entreat Him, with whom nothing is impossible, and who is the Savior of all men, to grant His gospel to bring forth fruit among these poor people, who are now so hardened, and quietly flumbering in the chains of Satan, and that he would bless those Brethren who are appointed to labor among them, granting unto them the aid of his Spirit, for *without him we can do nothing.*

Extract of the Narrative of the Life of Brother Elias Ostergreen, formerly a Missionary in Lapland, written by himself.

N. B. Mention having been made in the former pages of the attempt of the Brethren to establish a Mission in Lapland, the following narrative gives a more particular account of it.

I Was born July 19th, 1707, at Stockholm. My father was a soldier, and in those troublesome times, seldom at home. My mother however endeavored, to the best of her power, to educate her children in the fear and admonition of the Lord, and her good admonitions and fervent prayers were not in vain. I remember having, as a child, a great
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desire to be saved, and I prayed fervently to God to make me a child and heir of grace; I felt also in my heart a certain confidence, that my prayers would be heard, which filled me with childlike joy and rapture. When I was ten years old, I went as servant to a captain in the army, and spent two years in following the Swedish troops through different parts of Norway, till, my father obtaining his release, I returned with him to Stockholm. When I was sixteen, I partook for the first time of the Lord's Supper, and shall never forget the blessing I received on that day. My heart was filled, and my lips overflowed with praise and thanksgiving. After I had finished my apprenticeship, I was drawn into worldly company, and got deeper and deeper into the follies and vices of the age; yet I retained a troubled conscience and at times could weep bitterly over my sins, especially during Lent, when the history of our Savior's sufferings and death never failed to make a deep impression upon my heart. But I knew not one soul living, to whom I could speak of my spiritual concerns.

In 1730, I began to travel to other countries as a journeyman, and first went to Abo in Finland. This being an University, I met with clergymen and students in divinity enough, yet I do not remember to have heard one gospel sermon, but it was all mere world and darkness. Having staid here two years, I went to Reval, where a sermon by the Reverend Mr. Mickwitz caused great uneasiness in my mind. I spoke to my companions about it, but they advised me never to hear him again, for he had turned many a man's brain, and I foolishly followed their advice.

In 1735, I went to Petersburg, and there resolved to go again to the Lord's Supper, which I had neglected for two years. I went to a minister of whom I had heard, that he was not very strict in examining the communicants, and mentioned my intention to him. But when he read the
usual

usual form of absolution, my heart misgave me and my conscience told me, that I was not absolved. I went home in great terror, and promised the Lord that I would amend my life, but I could not keep my promise. I now went to hear a popular preacher, called Plafchnieck, who spoke of a conflict of soul for sin. This struck me, and I thought that this conflict had all along been wanting. I therefore strove hard and spent my time in the greatest anxiety till about Whitsuntide, when as I was crying to God for help, I felt my burden, as it were, drop from me and spent some time in joy and peace. Soon however I discovered that I was still a sinful creature; but on consulting my spiritual guide, he comforted me by informing me that the conflict was past, and now I must strive incessantly to conquer my sinful affections. I attempted it, but again found myself foiled. Being acquainted here with several awakened people, we often met and read Arndt's works together. I stood with them in high repute as a pious man, and my self-conceit and self-complacency grew very great. Shortly after we heard of meetings for edification, held at Berlin by the late Count Zinzendorf, and some of us immediately set out for that place. After a very dangerous passage across the Baltic, we arrived at Stettin, where I was prevailed upon to go straight to Herrnhut, having a letter from Brother Grasman at Petersburg to that congregation. The Brethren at Herrnhut received me with great kindness, and here it pleased the Lord, after various trials, to bring me, through the kind admonitions and directions of the Brethren, to the foot of the cross, as a poor needy sinner, who must be saved only by free and unmerited grace. I found that with all my religious professions, I had been an enemy of the crucified Jesus, and this, more than any thing else, pierced me to the heart. But now he gave me true faith in his atonement, and I can truly say, that I, worthless creature, found grace

in his sight. What I felt on that occasion I cannot express in words.

About Easter 1739, I went to reside at Herrendyk, but soon received a call to go with another brother on a visit to the awakened souls, dispersed in many parts of Sweden. We were also to endeavor to go and preach the gospel to the heathen, still living in Lapland.

We set out December 28th, 1739. In crossing the great Belt we came into much danger among the numerous fields and mountains of ice surrounding us, and worked hard for two days and nights, without any food, before we could extricate ourselves. Upon this we laid down and slept twelve hours; but were so much exposed to the cold, that I had my toes and fingers frozen, and for upwards of a quarter of a year felt the bad consequences of this adventure throughout my whole body. Having rested four days with the Brethren at Copenhagen, we walked across the frozen sea to Malmoe. I staid here six weeks and made an useful acquaintance with several awakened people. My companion, Brother Behr, went from hence strait to Stockholm, but I called at Gothenburg, where I became acquainted with many people, who were earnestly seeking the salvation of their souls. Among these were a few of the nobility and several clergymen of the establishment, who complained of the disposition of the awakened people in their parishes to abstain from all church-communion. I endeavored to get acquainted with these people also, and the Lord blessed my labors, so that most of them returned to the church and became simple followers of Jesus. Brother Behr was likewise active and his labors were productive of good fruit.

At Stockholm I visited my mother, now seventy years old, and our conversation was to mutual edification. Here many awakened people of various ranks assembled, but we
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had to regret the many religious disputes they were engaged in.

In 1741, we set out on our journey to Lapland. We spent the summer at Tornea, the most northern city of Sweden, about seventy English miles from the confines of Lapland, where one can travel only in winter. After Christmas we proceeded, in company of a party of traders, who travel to the annual Lapland fairs upon sledges drawn by rein-deer, and arrived at the first place, where a fair was held, about 170 miles from Tornea. We found there a small church, built of wood, in which a minister preached and administered the sacraments during the fair. Except at this time, they never go to church the whole year round. We made enquiry whether no unbaptized or heathen people were there, that we might speak with them; but were told, that they were all good christians. Their walk and conversation however did not prove it, for as long as the fair lasted, not one was left, who had not been guilty of drunkenness. This the traders encourage, by bringing a large stock of brandy with them, that when the people are intoxicated, they may make the better bargains. Finding therefore, that we were of no use here, we resolved to cross the mountains and go to Finmark, and for this purpose engaged a Lapland guide. He had a herd of 500 rein-deer, but drove them only as far as the confines, where the forests end, and leaving them there, brought us to a fiorde, or bay, on the Icy sea. Here we found an old, pious man, who made us welcome to his house, till we should find an opportunity to proceed. Having waited in vain twelve weeks, at length we procured a boat, with which we intended to go 200 miles farther to the Norwegian Laplanders. On leaving the bay, we had the wide ocean to the right, and exceeding high rocks and mountains, covered with perpetual snow and ice, to the left hand. Whenever the wind was

high, we were obliged to run towards some rocky island, or neighboring coast for safety, haul our boat on shore, and wait till the wind abated. We had sufficient covering of rein-deer skins to screen ourselves from the cold, but whenever it rained, we were thoroughly wet. Yet as the sun never set, we got dry in clear weather and suffered no injury. At sea we were frequently in danger of being overset by whales, and having one morning to cross a bay, we discovered no less than ten of these monsters in it, and were obliged to return. Having waited till we thought they had got out of our way, we proceeded, but had scarce rowed a mile or two, before we found ourselves followed by two of them and were again obliged to return. This happened twice, and once they came so near, even close to the shore, that nothing but the Lord's merciful preservation saved us from destruction. After encountering many dangers, we at length arrived at an island belonging to Norwegian Lapland, in the 71st degree of north latitude, and here saw the sun at midnight above the horizon. From hence we proceeded to a bay, where we found a church, with a minister, a justice of the peace and a trader living near it. We were welcome to them as mechanics and got employment enough. It was a most delicious repast to us, again to eat bread; for having lived so long upon nothing but fish, we felt faint and exhausted. The justice, in whose house we lodged, was an awakened man and had a great love for us. The minister also was friendly, but his wife opposed him. He once offered me the place of schoolmaster in the village, and as I hoped to improve the opportunity to speak of our Savior both to the children and their parents, I agreed to make a trial for one year. But his wife set it aside, insinuating that I should divert the parishioners' attention from their proper teacher.

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The Norwegian Laplanders are in this respect better cared for than the Swedish, for they have an opportunity of learning to read, and have service at church every Sunday.

We staid here two years without any prospect of obtaining our aim. Brother Behr therefore went back to Tornea, but I went with a post-messenger to Drontheim. We travelled alternately by sea and land. The latter mode of travelling was extremely troublesome to me on account of the great depth of the snow, between the vast ice mountains, through which our road lay. That we might not sink into it, we wore snow-shoes, near eight feet long, made of very thin boards; but they retarded our progress and rendered walking very inconvenient, especially in ascending the hills. About Easter we reached Drontheim. Here I soon got acquainted with two soldiers, who were concerned for their souls' salvation, and were quartered on an island, about ten miles off. As soon as I began to preach our Savior to them, they melted in tears. There were more awakened people on the island, whom I likewise visited, but not before I had asked and obtained leave from the minister, though he had often preached violently against them. He answered, "he should be glad to see me set those wrong-headed people to rights." Our small flock consisted of about thirty persons, and I spent five weeks very happily amongst them. I found, however, that my way of setting them to rights did not much please the clergyman, for some time after, the burgo-master of Drontheim having come to the island, to look after his estate, the minister preached with great vehemence against me and our society, and even complained so bitterly of me to the burgo-master, that the latter promised him to send me to prison. A lieutenant, who was a pious man, sent me word of it and advised me to fly. This I could not resolve to do, but went strait to the burgo-master, to hear what he had to alledge against me; for I felt particular
courage

courage on this occasion, and trusted that the Lord would stand by me. As soon as I appeared in his presence, he began to rail at me with great impetuosity. I answered modestly, that the minister himself had given me leave to visit those people. He would hear no more, but began to threaten me with immediate arrest. Upon this the jailer, who stood behind me, offered to seize me by the arm. I desired him to wait, till he got more positive orders and begged the burgo-master only to permit me to say a few words in my defence. I then told him, "that the people I had visited were troubled in their consciences and wished to know, what they should do to be saved. Now as our blessed Lord and Savior, the Son of God, had purchased life and salvation for them and us all, by his bitter passion and death on the Cross, I had simply directed them unto Him, that they might find grace and remission of their sins in his blood." The burgo-master exclaimed; "All that is very well, but you must immediately leave the country." When I answered, that I would obey him, as soon as I could find an opportunity of going away, he replied, that he would take me to Drontheim, which he did the day following. I sat next to him in his barge; he behaved friendly and told me, that the minister had said so much against me yesterday, that he could not help being in a passion, but now he advised me to settle at Drontheim, where the awakened from the island might visit me. This did not suit my plan, and I therefore went to Christiana, where, as likewise in Dramen, I continued to visit the societies, till a regular minister arrived to take charge of them.

In 1746, I visited Herrnhut, and in 1748, was called to Sweden; where the Brethren were at that time much persecuted. My abode was at Tornea, and sometimes at Stockholm. In 1753, I married Catharine Heinrich of Herrnhut,
and

and lived in various places in Sweden till 1768, serving the Brethren's Societies. At length my encreasing infirmities made it necessary for me to request my dismissal, and I went to reside at Gnadau in Saxony."

Thus far our late Brother's own account.

Though an invalid, he rendered essential services to the congregation at Gnadau, and with a view, as much as possible, to save the fund for the support of old and infirm servants of the congregation, he continued to earn his bread by the labor of his own hands, as long as his infirmities would admit of it. He spent his time in converse with the Lord, took a near share in the welfare of Christ's kingdom in general, of the Unity of the Brethren, and of the congregation he lived in. He had an unshaken confidence in our Savior, and whenever he was visited by his friends, always turned the conversation to the best of subjects. His behavior was easy, affable and upright, by which he gained the love of all. For the last two years of his life he was afflicted with a painful complaint, and longed ardently for his release. On the morning of the 22d of February, 1768, he expressed the most lively hopes that the Lord would soon come and deliver him from all bodily sufferings, in which he was not disappointed, for at nine o'clock in the evening, this faithful and zealous witness of Jesus entered into the joy of the Lord, in the ninetyeth year of his age.

Extract of the Diary of the Mission at Lichtenau in Greenland.

JANUARY 1st, 1796, the number of Christian Greenlanders belonging to this congregation was 349, of whom 226 lived at Lichtenau, and the remainder on different

ent parts of the neighboring coasts, at Innukfuk, Onartok, Okilliarofek and Omenarsuk. Generally speaking their walk and conversation is as becomes children of God, though there are also individuals, whom the Missionaries must bear with great patience. Yet the Spirit of God bears the sway in this congregation, and there is more cause for praise and thanksgiving than for fear and perplexity.

On the 19th, being the anniversary of the beginning of the Greenland Mission, we read the history of this event to all our people, including the account of the conversion and baptism of the first fruits of this nation, *Samuel Kajarnak* and his family. It was heard with silent attention. On the 24th, being the usual monthly prayer day, three boys were baptized into the death of Jesus.

On the 27th, we had a conference with our Greenland assistants, at which they mentioned, that some of our Brethren and Sisters, who are in indigent circumstances, complained of not receiving as much as formerly towards their relief. We took this opportunity to explain to them, that it was out of our power, though we were ever so willing, to maintain the poor; but as our Brethren and friends in Europe cared for our maintenance, so that we are in no way burdensome to them, we could the more confidently advise those who were expert in providing abundantly for their families, to be more generous towards the poor of their own nation. This was well received and attended to.

March 4th, a heathen from Kennertok visited us. We exhorted him in the most pressing manner, seriously to consider his soul's salvation and to turn with his whole heart to the Lord. He answered, "that both he and his wife began to have a desire to be converted." We cannot but rejoice even at such a distant prospect, for most heathen, who visit Lichtenau, are not ashamed to say, that they never think of conversion.

May

May 7th, was the interment of the remains of Jacob, an assistant, to whom we can bear testimony that he walked worthy of the grace received from our Savior, to whom he gave with his whole heart. He thought lowly of himself, and spoke always with true contrition of heart of his poverty and sinfulness. In addressing his believing countrymen, he delivered himself with much warmth and zeal concerning the love they ought to show to our Savior, for the great love wherewith he loved us, exhorting them to live always unto him and to keep his commandments. To the heathen he declared the grace of God revealed by the gospel with life and spirit, and invited them to come unto Jesus, that they might be saved. On receiving the Sacrament a few days before his departure, his heart was filled with rapture and a foretaste of heavenly bliss.

On the 27th, Brother Beck visited the dispersed Brethren and Sisters at the fiorde (or bay) who are at present employed in the herring fishery. He was here frequently invited to call upon baptized Greenlanders, who belong to the Danish mission. He also spent great part of his time with the heathen from the south, who are at present at the fiorde, visiting them in their tents, and declaring unto them the love of Jesus. A few hearkened with attention, and promised to be converted, but most of them repeated their old excuses, and some even turned all to ridicule. They were incessantly occupied with their foolish games, at which they spent day and night. Several of them had heard Brother Beck twenty years ago in the north, and told him, that they had not forgotten his words.

At the public meetings however, which were held in the open air, they paid great attention. The heathen placed themselves of their own accord at a small distance from the baptized on an eminence, and the history of the rich man

and Lazarus, which Brother Beck explained to them, gave him a good opportunity of addressing each class of hearers.

June 1st, a Greenlander from the south brought a letter from Captain Petersen, commander of the ship destined for Julianenhaab, at anchor at Cape Farewell, requesting one of us to come to his assistance, as he was unable to converse with the natives. Brother Grillich therefore went thither, and on his return brought a packet of letters, &c. from Europe, which we perused with the greatest pleasure and gratitude to our Brethren and friends. We commend ourselves, together with our congregation of believing Greenlanders, to their prayers and remembrance before the Lord.

JACOB BECK,

Signed CHRISTIAN DAVID RUDOLPH,
JOHN GEORGE GRILLICH.

VARIOUS ACCOUNTS.

1. **T**HE brig Harmony sailed on the 7th of June for Labrador, in company of the ships going to Hudson's bay, under convoy of a frigate. Three Missionaries went in her to the assistance of our Brethren on that coast, and by a letter dated at Stromness in the Orknies, June 26th, we learnt with thanks to the Lord, that they were all well and had had a pleasant voyage.

2. From Surinam, the following accounts have been received by way of Philadelphia, in a letter dated Paramaribo, January 24th, 1798.

In December 1797, they had the great joy to receive a packet of letters and diaries from Europe, after having long been without any accounts from thence. On account of
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the many privateers which infested the coast, the price of provisions had risen exceedingly last year, and they were scarcely able to procure the common necessities of life. But many American ships arriving of late, they had grown somewhat cheaper. Most of our Brethren and Sisters at Paramaribo had been afflicted with severe illnesses during the year 1797. The negroe congregation there had increased, eighteen adults having been baptized last year. Many new negroes attend the preaching of the gospel, which is made the means of great blessing to not a few of them. At Sommelsdyk the Missionaries have likewise suffered by illness, but were again restored to health. Their labors among the negroes in the plantations were not in vain, and many pleasing and encouraging instances occurred of their being under the influence of the Spirit of God. The Brethren desire to receive assistants, that the negroes, who are widely scattered on different estates, may be visited more frequently. Brother Langballe at Paramaribo had received a commission to visit the free negroes at Bambey, and it pleased the Lord to lay a special blessing on his labors, by means of which the Missionaries, stationed at the latter place, had received great encouragement and a renewal of life and activity in the service of our Savior.

Among the Indians at Hoop on the Corentyn our Brethren have had to struggle with many difficulties, arising partly from their dangerous situation on the frontiers between Surinam and Berbice, the latter of which is now in possession of the English, and partly from various painful occurrences among some of the Indian converts. Yet amidst all distresses and trials, they had often experienced the most heart-reviving proofs of our Lord's love and power, made manifest in their congregation, which greatly strengthened their courage in serving the Indians with the gospel. Brother Fisher writes, that, upon the whole, the Indians at
Hoop

Hoop lived happily and comfortably together, and made an evident progress in every degree of civilization. In the course of last year, twenty adults, and children were baptized, and 285 Indians lived together at Hoop. The Missionaries had sustained a heavy loss, by the following circumstance. Brother Kluge, returning from Paramaribo in their own vessel, which was laden with provisions for Hoop, being out at sea, was taken by an English privateer and plundered of all his stores. The privateer carried him, with the Indians in his company, to Berbice, where he was taken very ill, but met with some kind friends who lodged him and rendered him many good services. After paying a considerable sum to ransom the vessel, he returned safe to Hoop.

3. It will undoubtedly give great pleasure to all our Brethren every where, to hear of the prosperous voyage and safe return of the ship Duff, Captain James Wilson, from the islands of the Pacific ocean, after having safely landed the Missionaries, sent out by the London Missionary Society to Otaheite, and other islands, with every prospect of their being well received and kindly treated by the inhabitants. The accounts already printed are in the hands of many of our Brethren and friends; it is therefore needless to repeat particulars, but only to mention that, according to an advertisement lately published, a more circumstantial narrative of the voyage will shortly appear in print, and no doubt excite in the minds of all true lovers of our Lord Jesus Christ, and his kingdom on earth, the most lively interest, and cause them to pray unto Him to bless these endeavors with abundant success, until his knowledge cover the earth, as the waters cover the sea.

*A Letter from Brother Benjamin Mortimer to the
Chairman of the Society.*

Nazareth in Pennsylvania, January 21st, 1798.

Dear Brother,

ON the 11th instant I received a call to the service of the mission among the Indians in this country, which, through the grace of our Savior, I have been enabled to accept with all my heart, being convinced that it came from our Lord and Savior himself, whose service is the greatest happiness on earth. On this occasion I have devoted myself to Him anew, beseeching Him to be with me, and keep me faithful to Him till my life's end; and He gave me the assurance in my heart, that He had heard my prayer, and would grant me the comfort and assistance of His holy Spirit. Some time after, when revolving in my mind the circumstances in which I was going to be placed, the difficulties I might have to contend with, and the inconveniences I necessarily must have to sustain in my vocation, though I did not feel dejected, I could not but pray earnestly that my weak faith might be strengthened; for I found the present trial of it greater than I had expected. What shall I say then of the mercy which our Savior was pleased to confer on me, the most unworthy of his servants! It was as if the sentiments of Paul, concerning his own call to preach the gospel to the heathen—the love of Christ constraining us—passing knowledge—making us in all things more than conquerors, &c. &c. was the very language of my heart. I obtained such an enjoyment of every comfortable word that I could think of, and can still think of, in scripture, as I had been seeking and praying for before, for years, but

never till then had obtained in such a powerful manner. O may I ever keep possession of this heavenly treasure; this sense of divine love and grace; this excellency of the knowledge of Christ Jesus my Lord, in comparison of which all else is as dung and dross! And may the peace of God, that acquiescence in his will, confidence in his help, and serene composure of mind, which I now feel, and which indeed passeth all understanding, keep firm possession of my heart and mind, that I may never become faint-hearted and dejected, but by faith, run my race, be it long or short, with true Christian courage and fortitude!

I consider my call to serve in the mission among the Indians, as the happiest event of my life. If it has been my hardest trial, it has also been the means of my experiencing more powerfully than ever before, how very graciously our Saviour can manifest himself to his poor children here on earth as their strength in time of need. While I can expect nothing but a life of difficulties, I am sure also that our Savior will be with me on all occasions. And if I have the pleasure of seeing poor heathen souls, say it be *only one*, brought from gross darkness to the pure gospel light, and from the power of Satan to God, what an abundant recompence will that be for any hardships I may have to experience!

I shall set off with Brother Haeckenwaelder for Fairfield in Canada, about the beginning of May, where it will be determined whether Brother Senseman, or Brother Zeisberger and I, shall go with a few families of believing Indians from thence to the Muskingum, to form an establishment. I am glad that it has been determined in Bethlehem, that whatever arrangements are made, I am to remain with that venerable missionary, Brother Zeisberger, to have the advantage of his instruction and example, to assist him in writing, &c. and to learn the languages of the Indians.

You

You would much oblige me by communicating my call to all my dear friends in England. I comfort myself with the thought, that many of my dear Brethren and Sisters in England will now and then think of me before the throne of grace. The best wish perhaps that I can express for the Brethren's congregations in my dear native country is, that they may, as heretofore, produce many missionaries, properly prepared by our Saviour and his Spirit. This will be a sure token of their being in a course of grace, an excellent means of preserving them in the same, and a fruit which cannot but be well-pleasing in the sight of our Savior.

I remain, &c.

Your unworthy Brother,

BENJAMIN MORTIMER.

LETTERS

*Received by the Brethren's Society for the Furtherance
of the Gospel from the Settlements on the Coast of
Labrador.*

From Hopedale, August 20th, 1798.

Dear Brethren,

IT afforded us inexpressible joy, on the 7th of August, to see the Harmony arrive safe in our harbor, and to have that unexpected pleasure, to bid five Brethren and Sisters from Europe welcome to this country. We cannot help observing, that we entertained some fears concerning the safety of the ship, on hearing from some Esquimaux from the South,

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that

that the war between England and France still rages; and our anxiety became still greater, when a report was spread that last autumn two ships, sailing from this coast to England, had been taken by the enemy. Our hearts were therefore the more filled with thanks and praises to our merciful Lord and Saviour on this occasion, and we may well exclaim: What shall we render unto the Lord for all his benefits; we are not worthy of the least of all his mercies and of all his truth.

Your letter of the 23d of May, 1798, gave us the most heartfelt satisfaction, especially on account of the share you so evidently take in the welfare, both of us poor servants and handmaids of the Lord in this country, and of our small Esquimaux flock. As to the latter, we can declare, to the praise and glory of our Saviour, that in the year past he has protected and preserved it by his almighty grace, and as the good Shepherd, kept most of our people hungry and thirsty after the sweet pasture of his gospel. We have again been witness to this truth, that the preaching of the cross of Christ is the power of God, to break and melt the hard hearts of men. We had a special proof of it in the Passion-week, during the reading of the history of our Lord's bitter sufferings and death, of which not only the words, but the tears of the Esquimaux sufficiently testified. Our prayer to the Lord is, that they may be preserved in this disposition of heart, and remain faithful to the grace received: for our joy on these occasions is often mixed with fear, as we plainly perceive, that their and our adversary goeth about to sow the seed of every evil amongst them, by any means possible. Thus also last year, soon after the return of the ship, we learnt with deep sorrow, how unfaithful two of the baptized Esquimaux had been, having lived in sinful deviations from the mind and law of Christ, and yet most cunningly and hypocritically

critically contrived to hide them for a long time from us. In the beginning of this year we likewise heard a very disagreeable account of one of our most hopeful people, who had in the year past been guilty of wicked practices at the place where the Esquimaux spend the spring. Two among the three being communicants, we were the more grieved at it. One soon returned as a truly penitent sinner, and we hope that the other lost sheep will yet be found and restored to the fold by the faithful Shepherd.

We likewise learnt with pleasure by your letter, that you correspond with a great number of faithful witnesses of Jesus in other denominations; and we read the letters and accounts you sent us concerning the mission to the South Seas with peculiar delight and fervent prayers that our Savior may crown the faithful labors and exertions of the different Missionary Societies in Britain with blessing and success.

We have admitted one married couple among the candidates for baptism, but had not the joy, during the course of last year, to baptize any adults. Two children of baptized parents received holy baptism. Our small congregation consists at present of thirty-nine baptized people, young and old. Forty-nine Esquimaux spent last winter at Hopedale, and six families at Arvertok. A few expressed a desire to be saved, and we are not without hopes of them. But some time is required, before these poor heathen, so deeply sunk in the mire of sin, become thoroughly convinced of the necessity of real hearts-conversion to our Savior, and if even they come at last so far, that they take some serious resolutions, Satan is immediately at work, to raise difficulties, and put hindrances in their way.

Our gracious heavenly Father richly supplied the outward wants of all the Esquimaux in these parts, and they have never had cause to complain of famine. For this we
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are truly thankful to Him, and only wish that these blessings might excite them to gratitude towards the Giver of all good gifts; but we perceive, alas! too often, with sorrow, that their joy degenerates into all manner of licentiousness.

Not many of them have been ailing this year, and of our people we can say, that, as far as we know, none of them have had recourse to any heathenish enchantments, but turned in times of sickness for help to God, and used the simple medicines we administered unto them, with thankfulness.

To say a few words more concerning our family; we will first recommend our dear Brother Wolf and his wife, who will sail for Europe by this opportunity, (chiefly with a view to the cure of Sister Wolf's hands, in which she retains a constant lameness) to your kind reception, brotherly love, and good services; trusting that the Lord will safely conduct them to you. They have faithfully served this mission for several years, and take with them the little son of our Brother and Sister Schmidtman, sent by the parents to one of our schools in Germany. It pleased our Lord this year to take home into eternal rest our aged sister Schneider, in the seventy-sixth year of her age. We could not but rejoice at her release from a long confinement, and great pain; being also quite helpless, and requiring the same nursing as an infant.

We have lived together in peace and brotherly love, and both in our family worship, and when we partook monthly of the holy sacrament, the presence of our Lord and Savior was powerfully felt amongst us, and we experienced the fulfilment of his gracious promise, that where two or three are gathered together in his name, he is in the midst of them to bless them. We unite our most fervent prayers unto him, that we may in nowise impede the work of his grace in bringing us daily nearer to the completion of his precious purposes

purposes with all of us; and that He would grant success to our stammering testimony of his all-atoning death, as He has done hitherto, for the conversion of the Esquimaux, till He obtain his promised reward from among this nation also for the travail of His soul.

We have great cause to praise our Savior for preserving us from all heavy illnesses. Brother Wolf and Sister Schmidtman suffered for a few days, by attacks of the rheumatism.

We have also been spared in not receiving any visits from the Europeans in the South, though two men spent last winter at Keppokak, in our neighbourhood.

Receive, dear Brethren, the most cordial thanks for your repeated very liberal supply of all we want for the support and comfort, both of the family at large, and the individuals in it. All the different articles have been safely delivered unto us. We pray our Savior to bless and reward you, that in future also, you may be enabled to fit out and send the ship to our coasts.

We all salute you all in the most affectionate manner as your faithful Brethren and Sisters, in the fellowship of Jesus;

Signed GEORGE SCHMIDTMAN.
JOHN WILLIAM REIMAN.

From Nain, Sept. 4, 1798.

Dear Brethren,

WE received your kind letter of May 25th last, from Hopedale, on the 12th of August, and on the 26th had the pleasure to see the Harmony arrive safe at anchor in our harbor, with the following passengers on board, viz.

Brother

Brother Wolf and his wife with the child Christian Frederic Schmidtman, going to Europe, Brother and Sister Martin, Brother Meisner and Sister Elizabeth Hyrom.

We cannot, dear Brethren, express in words, what joy we felt on the arrival of the Harmony with us. For we began to be seriously anxious on her account, having heard from some Esquimaux arriving from the South, that peace was not yet established between England and France. When we however reflect, how graciously our Lord has protected this ship in times of trouble, we feel confidence and comfort in the midst of our apprehensions. Our hearts were filled with thanks and praises to Him on this occasion. We are not worthy of so many repeated proofs of his mercy and grace, and we now trust to Him, that he will bring her safe back to Europe, and preserve her from all dangers on her passage, with the same mercy and goodness with which He has hitherto cared for the external welfare of this mission.

You have again this year provided us with whatever we want for our subsistence and outward comfort, for which we return to you our most cordial thanks. May our Lord bless and reward you for it, and hear our prayers in your behalf, which is all we can offer for all your kindness.

By your letter we perceive with sorrow, that war still prevails, and that the enemy is much enraged, and threatens England with invasion. We pray God to preserve you from that misfortune; for we cannot but think, that a landing of the French in England would be attended with most disastrous consequences. We trust the Lord will hear the united prayers of his people, in behalf of that country. His children are not always exempt from the calamities of this earth, but He knows how to preserve them from harm. Perhaps He intends by affliction to separate
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the tares from the wheat. Meanwhile we will not take thought for the morrow, but look to Him continually, that He may preserve us in the hour of temptation. May we all overcome by His blood, and await His coming with joy and confidence.

We will now briefly mention what has occurred among us since our last. Every recapitulation of former events fills us with humble thanks and adoration, for all the goodness, faithfulness, long-suffering and patience of our dear Savior, who, notwithstanding all our faults and wants, most graciously blessed and owned us, preserved us in brotherly love and harmony, and especially, whenever we met to partake of the Holy Sacrament, imparted to us pardon and peace, gave us new strength for our labors, and made us all of one mind to love and serve Him. Thus we have spent our time in the enjoyment of His presence with cheerfulness. But as we, through His grace, take the nearest share in each others weal and woe, we could not but feel the most tender sympathy with our dear Brother Stephen Jensen, who met with a heavy accident on the 10th of February this year, when, on going to fetch something out of the sawmill, his foot slipped upon a spot covered with ice, and he fell with such violence, that he hurt his left hip so much as to render it impossible for him to rise. He was carried home by the other Brethren, and notwithstanding we did every thing in our power to help him, all our exertions proved vain, and he spent two months in great pain, confined to his bed. By degrees he recovered so far as to be able to walk about with a crutch. He is well-known to you, having been one of the first Brethren who began this mission under great hardships and dangers, and there is not one of us, who does not take a very near share in his present afflictive situation. All the other

Brethren and Sisters here have been well in health, some slight indispositions excepted.

August 25th, Brother Jens Frederick Mueller was promised in marriage to the single Sister Elizabeth Hyrom, and we wish them the Lord's blessing for their future state. They are soon to go and reside at Hopedale, where he will take charge of the store. Our newly arrived Brother and Sister Martin are to remain with us. Brother Christensen will go to Hopedale, and Brother Meisner to Okkak.

We will now, dear Brethren, add what no doubt you most wish to hear, as relating to the main object of your endeavours, namely, a brief preliminary account of the course of our Esquimaux in the year past. As to externals, we have had a very tolerable winter, and the Esquimaux have not been much afflicted by illness. But towards spring they suffered some hunger, before they could go out to their provision-places. As to the state of their hearts, we have had cause both for joy and grief. William has caused us much sorrow. Already last autumn, on his return from the raindeer-hunt, we heard that he had been guilty of some ungodly practices. He testified much repentance at the time, but it did not serve to make him more faithful in cleaving the closer to our Savior, and thus, in the winter following, he got again into deviations of a different nature, so that we were obliged to exclude him from the Communion. He now repented sincerely, turned with a contrite heart to the Lord, and we could believe that he had found the remission of sin in His blood. We therefore readmitted him, and hope that these circumstances will tend to humble him, and establish him more in the grace of our Savior. Two adult Esquimaux and two children have been baptized, and one admitted to the Lord's Supper. In general, we wish that our people showed more of the
divine

divine life and power in their walk and conversation. O that the Lord would kindle a fire among this nation, and soon cause the blessed hour of grace to strike for their conversion. In this view we commend them to the remembrance and prayers of our dear Brethren and friends in all places. He who has loved us and them unto death, will surely hear our prayers, for the sake of his precious blood, shed for the life of man. Meanwhile we, his poor servants, will not grow weary in proclaiming to them the word of the Cross as often as we have an opportunity, in reliance on the grace and power of Jesus.

We thank you, dear Brethren, for your love and kind participation in all our concerns. May our faithful Lord and Savior preserve you, with us, and all who stand with us upon the same foundation, in the bond of true brotherly love and fellowship, 'till we shall see each other, and join in the song of the saved, before the throne of the Lamb. We salute you, dear Brethren, and all Lovers of the cause of God on earth, in the most affectionate manner, as your faithful Brethren and Sisters at Nain.

STEPHEN JENSEN,
CHRIST. FRED. BURKHARDT,
JACOB NISSEN,
SUN ANDERSEN.

Signed

From Okkak, dated September 18, 1798.

Dearest Brethren,

WE find abundant cause to exclaim with you, What shall we render unto the Lord for all his benefits!

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We

We are not worthy of the mercy, care, and protection with which He has again led us throughout the year past, so that we have experienced nothing of the calamities attendant upon the present disastrous war, which, as we are informed by your letter, still continues to rage and to distress so many classes of men.

For this and for all the grace, patience, and long suffering, pardon, comfort, and support, which we have experienced, above all our thought and expression, we render unto our Lord and Savior the most unfeigned thanks and praise.

He has preserved us well in health, and in love and peace among each other, and with our Esquimaux. On festival days, and in our daily meetings, and especially at the celebration of the Lord's Supper, his presence was sensibly felt amongst us. All those who would receive him as their Savior, and give him entrance into their hearts, he visited and blessed. As to the three communicants, Boas, Tabea, and Ketura, who had been excluded last year on account of their conduct during the epidemical disorder in the foregoing spring, He approved Himself as that good Shepherd, who follows his poor straying sheep, until he finds and brings them home to the fold. They are all again invited to the Lord's table, and their joy and humble gratitude towards Him was made manifest in their future walk. Some of the baptized and several candidates for baptism have also grown in His grace. Of others we are sorry to say, that frequently the cares of this life produce indifference of heart, as to their attendance on the meetings, so that they even would be absent in the Passion-week, which is always a season of great grace and blessing to children of God. We indeed pity the poor people, when they suffer want of food, and know it to be a great burden, but we are not able to supply them, and if we were even to give them subsistence,

ence, that would not preserve them from lukewarmness of heart. The supply of dried fish, which we had laid in store for them for the winter, was soon consumed. At the time of the thin ice setting in, they got plenty of provisions, as likewise in spring; but during autumn and winter they suffered much want, owing to the very stormy weather in the whale-season, and the scarcity of whales upon the coast. Yet none perished for want, and our dear heavenly Father sent them help when their distress was greatest, often in a marvellous manner. Would God they were thankful to Him for it; but many never think of the source from whence all help proceeds.

The Esquimaux of Nachvak were the only people who got whales, and many came from thence and from the neighbouring places to Okkak to barter their goods. As often as we could find an opportunity, either in public or private, we spoke to them of the love of Jesus to their souls, and how he had suffered death on the cross for their salvation; especially to the strangers coming from the north country. But we perceive in many that they are unwilling to hear the gospel. A few however seem inclined to listen to us, and to consider what has been said of the way of life.

Our small Esquimaux congregation, which consisted at the close of the year 1797 of twenty-two souls, have given us cause for both joy and pain in the year past, but in general we can say, that we have often been richly comforted over the grief and anxiety we felt at other times, when we perceived the manifest proofs of the unbounded love and patience of our Lord towards this poor people. This always filled our hearts with courage and confidence, to persevere with renewed zeal and activity, though we are well aware of our poverty and insufficiency for this great work, and often lament our unfruitfulness before the Lord
with

with tears. When we feel His peace in our own hearts, and are deeply sensible, by our own experience, of His great love to poor sinners, then it is that we can best, and with the greatest delight, speak of Him both privately and publicly to the poor heathen, and he lays his blessing upon it. But if we are defective in that point, our labours appear to be burdensome and in vain. Therefore we entreat our Savior from day to day to bring us more and more into a confident and familiar intercourse with Him, and to preserve us therein continually. And we trust to Him that he will help us and our poor Esquimaux, by the power and merits of his sufferings and death, to the end of our pilgrimage here below.

October 2nd, 1797, Brother Burghardt at Nain informed us, that our Lord had taken our aged Sister Branagin home to rest, on her passage from hence to Europe.

One Esquimaux family have obtained leave to live on our land, having declared that it is their earnest wish to be converted to God. Two Esquimaux women have been admitted to the class of candidates for baptism. One married couple with their child, who were excluded, have been readmitted to the fellowship of the baptized. Two children of baptized parents have been baptized. All those of the baptized, who, according to our last reports, had been guilty of various deviations, have declared their repentance, and we have received them again with much joy. But we desired one man, who took a relation for his second wife, to leave our place. Soon after, he sent her away, came and declared his repentance, and begged to be permitted to come to live here again, which we would not refuse. You will see more particulars of our daily transactions with the Esquimaux in the diary accompanying this letter.

August

August 21st. We had the great satisfaction to receive your kind letter by two post-kajaks, together with many letters and diaries from Germany. Your letter has proved very comforting and encouraging to us, and we beg you to continue as hitherto to pray for us, and to take the same near and kind share in all our concerns, of which you give us so many proofs. We expect soon to see the Harmony, with Brother Samuel Meisner, arrive soon and safe with us. We shall receive Brother Meisner with cordial love, and wish that our Savior may bestow his blessing upon him, both in the commencement and continuation of his services amongst us. We regret that we have not this time the pleasure to see all the Brethren and Sisters who arrived with the ship from Europe, as we had last year, but we pray the Lord to give them his blessing and support wherever they are stationed.

As Brother Hasting is called on a visit to Europe, having served the mission at Nain eight, and that at Okkak four years, with willingness and faithfulness, both in internals and externals, and we have but few Brethren here who can speak the language well, we sincerely wish that he may return to us next year. Brother and Sister Kohlmeister having applied for leave to send their little son Charles Benjamin to one of our schools; he will go with Brother Hasting, in the company of Brother and Sister Wolfs and the child Frederic Schmidtman from Hopedale, with the ship this season, and we commend them to your love and kind services. As Brother Meisner comes hither in Brother Hasting's room, our numbers will be the same as last year. And in general our situation has become easier since last year, for which we are thankful.

We wish particularly to express our thanks to you for your recommendation of our circumstances to the consideration

tion of the Elders' Conference of the Unity. We are assured that you have done every thing in your power to make them as bearable to us as possible. May our gracious Lord conduct the ship and all on board safe to you, by His almighty power. Our prayers will always attend them.

We join you, dear Brethren, in praising our Savior, that He has hitherto defeated the designs of the enemies of your country, and not suffered them to lay England waste, as they threatened to do. May He still continue to defend your coasts, and hear the prayers of his children in this view. We rejoice to hear by your letter, that all our mission-settlements every where were preserved, even in the midst of this calamitous war. For your account of the welfare of our dear Brethren at the Cape of Good Hope, and of the success they have met with in their labours among the Hottentots, we return you many thanks, and beg you to continue to give us such agreeable intelligence. Indeed this thought immediately entered our minds; "When shall we see such hunger and thirst after the word of God and His salvation in the hearts of the Esquimaux in Labrador, as in the hearts of the Hottentots and Negroes! Might soon the hour of their visitation appear! How gladly would we forget all hardships, and no longer remember the gloomy and heavy occurrences that are past, if we might but see that their souls' salvation and eternal welfare become their most important concern. May the Lord soon have mercy upon them and us!

P. S. September 22nd, the Harmony with the above-mentioned company arrived safe at anchor in our harbor, and we received them with great joy and thankfulness.

We pray the Lord that He may support the Society in bearing the great expences attending the mission in Labrador, which have been so much increased by the war. All depends

pend upon His blessing, both in our outward and our spiritual concerns, and all things are in His hands. We shall do all in our power to render the burthen as easy as possible. For all necessaries of life and other articles you so kindly have sent us, we return to you and all other dear friends the most cordial thanks, and pray our Savior richly to bless and reward both you and them.

Be assured, dear Brethren, of our most sincere affection and frequent remembrance in prayer before the Lord; and let us entreat you to pray for us poor, weak instruments in His hand, that he may make us what you wish us to be, useful and willing servants and handmaids in His house, preserve us in His love, and bring us safe to that place where we shall for ever praise Him for all His mercy and goodness bestowed upon us.

We wish every blessing may attend you, and commend you to the grace of our Lord Jesus Christ, in whom we remain,

Your most affectionate and faithful

Brethren and Sisters at Okkak,

Signed ANDREW L. MORHARDT,
BENJAMIN KOHLMEISTER,
HENRY SCHMIDT.

*Extratt of a Letter from Brother J. P. Kohrhammer
at Bavian's Kloof, near the Cape of Good Hope,
to the Secretary of the Society.*

Bavian's Kloof, July 1st, 1798.

Dear Brother,

ENCLOSED I send you the diary of our voyage to the Cape, as likewise the diary of the mission for the months of May and June. My letters of May 8th are no doubt safe in your hands*. I have the satisfaction to repeat, that we are all well and chearful,

The work of God among the Hottentots continues with blessing, and if I would give you a full account of all circumstances attending it, I should fail in the attempt. It excites our admiration, and we adore its Author. By day and night young and old come to enquire, what they must do to be saved. You would hardly believe, that at present 800 Hottentots live here, men, women, and children included, 700 of whom are in our care; some in the schools learning to read, and all under instruction in the truths of christianity.

The whole nation seems to be eager to hear the gospel, and no one can behold it without great emotion. If you were here, and present at a meeting of the Hottentots, to see their attention, and hear their beautiful singing, you would be astonished, and acknowledge it to be truly the work of God alone. In June we baptized thirteen adults and one child, as you will see by the diary.

* The letters here mentioned had not arrived in December, 1798, but we would not delay the communication of those received.

Some of these people can hardly find words to express themselves upon religious subjects, but not many words are required to prove the sincerity of their hearts, and the change in their whole deportment speaks better than language; others, and indeed most of them, know very well how to describe the situation of their minds and their concern for their salvation. They commonly speak of two ways, one leading to God and everlasting life, and the other to death and condemnation.

By the gracious protection we receive under the British government, the mission has rest and enjoys many favors.

May God bless our present rulers abundantly. You may be assured they have our most fervent prayers, that they may have grace and wisdom to act in the present critical juncture; and that England may be defended by God's almighty power from the assaults of the enemy.

That great word of truth, "that Christ Jesus is come into the world to save sinners," sounds aloud in the hearts of many hundreds in this country, and the power of it spreads farther into the interior. We trust the good seed sown will spring up and bear rich fruit, though the powers of darkness are exerted in every way to oppose the light; especially in this evil day, when many feel no remorse in openly ridiculing the doctrine of Jesus, and it might almost seem as if Satan was let loose for a time to rage and make havock in the world. His time is short, and he is making good use of it. May we all be found watching at our posts, that when the adversary comes, he may not find us asleep and off our guard.

We thank the Lord, that He has yet preserved so many who truly love and serve him, and rejoice that Britain is favored to have such a number of God's people dwelling in its

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borders.

borders. The Lord will surely be with them to bless and keep them.

The farmers begin to be more friendly, and most of them are convinced that the effects of the gospel are in every respect beneficial to society. They would rather employ christian than heathen Hottentots.

May the Lord bless and reward all our friends, to whom we beg you to present our most cordial respects and salutations. We commend ourselves to your loving remembrance and prayers—and I remain, &c.

*Extract of the Diary of Brother Kohrhammer's Voyage
to the Cape of Good Hope.*

AFTER spending five months in London, waiting for an opportunity to go to the Cape, we were at last, on the 29th of January, 1798, filled with great joy and thankfulness to the Lord, on being informed that the ship Marquis Cornwallis, with which we were to sail, had arrived at Portsmouth, and that we might now go on board. Having taken an affectionate leave of our Brethren in London, by whom we were in fervent prayer commended to our Lord's grace and protection, we set out on the 31st, and arrived February 1st early at Portsmouth. The wind was very high, and the sea boisterous, but we trusted that He, whom wind and waves obey, would bring us safe on board the ship, which lay at the Motherbank, and set out accordingly about noon in a boat. We arrived safe on board about three o'clock, having experienced as heavy a gale as an open boat could well weather, and though completely wet by the spray of
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the sea, we received no injury. My state of health, which in London had been very indifferent, improved daily by the benefit of the sea-air. We cannot describe the gratitude we felt to our Savior on being thus safely lodged in our cabin, with a fair prospect of soon sailing, for which the convoy's signal was made on the 6th early, but the wind shifting and continuing to blow from the west till the 17th, we could not sail till that morning, when the whole fleet got under weigh, and proceeded through the Needles. We were in all eighteen sail, chiefly Indiamen, and well armed. The beginning of our voyage was marked with some singular instances of God's preserving care over us. The wind had been high all the afternoon, and in the evening rose to a storm, with snow. The darkness of the night rendered it difficult for the ships to steer clear of each other, and about ten o'clock a large ship ran foul of us, and for some time hung upon our quarter, just where our cabin was, carried away some of our tackle, and caused great alarm on board. However she got off again, and we proceeded till about two o'clock, when we were terrified by a circumstance much more alarming. A large store-ship (the *Louisa*) ran foul of us, carried away our head and jibboom, lost one of her own masts, and both ships received other considerable damage. We have every reason to fear that the store-ship suffered so much, that she afterwards went down.*

* She arrived much damaged at Plymouth, and such is the difficulty of receiving certain information on these occasions, that the crew of the *Louisa* entertained the same fears respecting the *Marquis Cornwallis*, and positively asserted her to have foundered. This report occasioned no small alarm and anxiety amongst us for a considerable time.

The cry of the crews, on the ships striking each other, the crash of the falling mast, the shock received by our ship on losing her head, the terrible storm and darkness of the night, made altogether a very alarming impression upon us, but we remained quiet in our cabin, in silent resignation to the will of our Savior, who knows best how to help and preserve his poor weak children in the hour of trouble. We turned to him in prayer, and felt consolation in considering the text appointed for this day, "*Thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.*" Isaiah lx. 16. Early in the morning following this dreadful night, all hands were employed in examining the extent of the damage sustained by the ship. As soon as it was light, we found ourselves out of sight of the other ships and driven by the violence of the storm near to the French coast. The captain and all on board were much alarmed, and not long after we discovered a strange sail, which proved to be a French privateer, steering towards us. Our people immediately prepared to defend themselves; the great guns were primed, and all musquets and small arms on board charged and kept in readiness. It was also expected that every passenger on board would assist, and I felt for a moment disposed to take an active part rather than go into a French prison. But soon I recollected myself, and considered how unavailing all our efforts would be, if God did not fight for and protect us; and turning in prayer to Him, I commended myself, my wife, and all our fellow-passengers, with the ship and crew to his mercy, and entering the cabin, encouraged my wife, who was sick in bed, to rise and withdraw into another part of the ship, our cabin being much exposed. On reading the text appointed for the day, it afforded us inexpressible comfort. It was, "*Should not a people seek unto their God,*" Isaiah xviii. 19. Having collected my papers,

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I went out upon deck and felt full confidence in the help of the Lord. Meanwhile the privateer made all haste and gained fast upon us; but shortly after, we discovered more ships belonging to our convoy, and on our captain's making the proper signals, the frigate approached, the privateer tacked and made off with all speed, and we soon rejoined the fleet, thankful to God for this repeated deliverance. The Commodore made particular enquiry concerning our situation, and was informed by the captain of all occurrences of the night and morning.*

On the 24th, being the commencement of Lent, we began to read the history of our Lord's sufferings, and in prayer commended ourselves in our loneliness to Him, that He would manifest Himself and His cross every day more clearly to our hearts, and give us to enjoy the precious merits of his passion, upon which all our hopes in life and death are founded. His presence was truly felt by us on this, and every other occasion, when we appeared before Him in spirit and craved his blessing.

March 4th in the evening, a strange sail, said to be a Spanish ship of war, was discovered. Our convoy, after making the needful dispositions, gave chase. We went to rest, and commended ourselves to the mercy and protection of the Lord our Savior. The strange ship, having the advantage of the wind, escaped.

On the 18th we were put upon short allowance in the

* In the subsequent part of this account, which enters into the particulars of each day's proceeding, most honorable mention is made of the great attention and good offices of the Commodore on every occasion to this ship and the whole fleet.

article of water, which distressed us much, as the heat occasioned great thirst. The consequence of this and some other occurrences on board caused great murmurs among the crew. On the 20th they demanded to speak with Mr. M. and made strong remonstrances against their short allowance, accusing him of neglect in not taking the necessary stock of provisions on board. Some hard words passed, but for the present matters were adjusted, some small portion being added to their daily allowance. The Commodore sent this morning two officers on board us to survey, and take steps for the repair, of the damage done to our ship. About three in the afternoon a very disagreeable occurrence took place. Three sailors renewed their remonstrances about provisions, and began to use very mutinous expressions, till Mr. M., exasperated at their reproaches, commanded them to be put in irons. This office none of the crew would perform: upon which a red flag was hoisted which soon brought the frigate to us. Two officers came on board; Mr. M. complained, and the men defended themselves with much moderation, alledging many things against him, some true, others false. The result of this business was, that the men were immediately sent on board the frigate, which thus had gained three good hands to our cost.

On the 29th, we passed the line, and are sorry to observe, that though we had taken every step to ensure our remaining undisturbed, there was such a want of discipline on board, that we met with several insults from the intoxicated crew. From this and the other circumstances mentioned above, it may easily be conceived that we had trying and anxious times, but in all our need we turned to the Lord in stillness, and He proved our never-failing friend and comforter, filled our hearts with His peace, and gave us that firm assurance
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that He would bring us safe to our desired haven to praise and magnify his name. Our little cabin was a sanctuary, in which we had frequent visits from Him, "whose eyes run to and fro throughout the whole earth, to show himself strong in the behalf of them, whose heart is perfect towards Him." This we experienced particularly in the first days in April, during the celebration of the Passion-week and Easter, when we joined our dear Brethren in other parts of the world from day to day in the contemplation of what our dear Savior has done for us.

On the 30th, we had a most dreadful gale of wind, so that great apprehensions were entertained for the safety of the ship, over which the sea broke several times in the most tremendous manner, but the Lord delivered us.

May 6th, was the joyful day, when we first got sight of the Lion's-mountain and then of the Table-mountain and Bay at the Cape of Good Hope. We praised the Lord for all His mercy, and that He had brought us safe, in eleven weeks from Portsmouth, to the end of our voyage. The physician who came on board to examine the state of health of the ship's company, kindly offered to take us and our baggage on shore. Having arrived at the house of our worthy friends, Martin Schmidt and his family, (of whose kindness towards our Brethren we cannot speak in terms of sufficient gratitude,) they gave us the best accommodations in their power, and we were soon welcomed by one of the baptized Hottentots from Bavian's Kloof, who said he should hurry home, to be the first to bring the welcome news of our arrival.

On the 8th, I went to enquire when I might wait upon the Governor, and was appointed to call at the castle on the day following. This I did accordingly, and was admitted to an audience, when his Excellency received me with

great condescension, and we conversed by means of a general officer present, who understood German, and interpreted. I thanked the Governor in the name of my Brethren for all the favor and protection experienced from him and the English government in this country, begged permission to join my Brethren in their labors at Bavian's Kloof, and to commend that establishment to the continuation of his Excellency's kind notice. To this the Governor answered with every assurance of regard for the attempts of our Brethren for the conversion of the Hottentots, and of his goodwill towards, and protection of, the Mission at Bavian's Kloof.

On the 16th early, Brother Kuehnelt arrived at the Cape, and our joy to see each other was great indeed. He was followed in the evening by Brother Schwinn, who brought waggons for the conveyance of our baggage. On the 17th we visited several friends in the town, and likewise the commissary, Mr. Sommerfield; and as our Brethren had represented to the Governor, that an addition to the chapel and-dwelling house was wanted, for which they begged leave to cut the necessary quantity of timber, we found that his Excellency had given particular orders, and we we received permission to cut twelve waggon loads, which was as much as we had requested for present use.

On the 18th, we took leave of our friends at the Capetown, and set out for Bavian's Kloof. The first night we spent on the banks of a river, and the next at the foot of the mountains. These we ascended on the 20th, and found the steep and dangerous roads very troublesome. On the 21st, very early, we left the valley, where we had spent the night, and proceeded. About nine o'clock we saw a great number of Hottentots on horseback coming to meet us. As soon as they discovered the waggons they came on full speed. Brother Marfeld was with them, and when we

we met, all alighted, placing themselves in rows on each side of the road. On seeing this assembly I was quite overcome, and burst into tears. I exclaimed, "Blessed Savior, these were once the slaves of sin and Satan, separated from Thee by their lusts, and now Thou hast called and saved them by the power of Thy blood, and lift up the light of Thy countenance upon them!" As soon as I had recovered myself, I went up to them, shook hands with each of them, and while we were thus standing together, one party after the other appeared descending from the mountain, some on foot, but most on horseback, men and women with their children, till at last there were above two hundred persons assembled. I mounted a horse and rode on with Brother Marfeld till we reached the hill, when I alighted, Brother Marfeld proceeding with the men on horseback. I walked up the hill with those on foot, and my wife, who had left the waggon, walked with a great company of Hottentot women. Thus we reached Bavian's Kloof about eleven o'clock, filled with joy and thanksgiving for all the benefits and mercies received at the hands of the Lord on this pilgrimage.

Bavian's Kloof lies in a valley, surrounded on all sides with very high mountains, all destitute of wood. The town has a large number of Hottentot houses, some of which look clean and neat, much like the cottages in Upper Lusatia. But to return:—on entering the place numbers flocked to meet us, and among them old Helena, baptized by our late Brother George Schmidt. She supported herself on crutches, and shed tears of joy, that God had permitted her to live so long, that she had even seen an European Sister. The sensations of our hearts on this occasion cannot be described; I wept like a child, and while the dear people were expressing their joy and cordiality in every possible

way, I stood considering what God has done for and upon this nation, and how important a calling I have now to attend to; and, O! how unworthy and insufficient am I for this great work. I have nothing to plead but in the words of our text on this day of our arrival to exclaim, "I am Thine, save me!" Psalm cxix. 94. The word Thou hast spoken can never be broken: Thou seest I am needy, and rely on Thy help alone. It lasted long before we could enter the dwelling of our dear Brethren Marfeld, Schwinn, and Kuehnel, and take some rest. What my wife and I felt in having thus arrived at the place of our destination, after a journey of nearly a year, we shall never forget to the last day of our lives. How much more might I write, but how should I find words to declare all the goodness and truth of our Savior. All of us are, thanks to Him, in good health at present; and request you to salute all our congregations every where most cordially from us.

*Bavian's Kloof,
May 28th, 1798.*

J. PHILIP KOHRHAMMER.

*Extract of the Diary of the Mission at Bavian's Kloof,
near the Cape of Good Hope, of May and June,
1798.*

MAY 4th, we had a visit from an English Commissary, who took a view of our place and regulations, and expressed much satisfaction. Three families from Caffraria came in these days to us, and desired leave to live here and hear the word of God, which we gladly granted. In the course of this week one woman and one boy departed
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this life in a truly happy manner. They had not lived here long; but the word of the cross soon found entrance and made a deep impression upon their hearts. The woman spent all her time during her illness in praying to our Savior, and testifying her joy and reliance upon the merits of his atonement. There prevails at present an epidemical disorder hereabouts, the symptoms of which are inflammatory fevers and large boils, which put the patients to great pain. Brother Schwinn was attacked by the same complaint. Many have likewise a disorder in their eyes; but this is soon removed. On the 6th, we received to our joy two casks from England, with several necessary articles.—The enormous expence, attending the transportation of goods from the Cape-town, will soon oblige us to keep our own waggon.

On the 12th, we received a letter from Brother Kohrhammer at the Cape town, informing us of their arrival, and desiring us to come and fetch them and their baggage. Our joy was great on this occasion, and as soon as we mentioned it to the Hottentots, they were all willing and ready to go with three waggons, each with twelve oxen, Brother Schwinn and Kuchnel accompanying them.

On the 13th, eighteen Dutch farmers came to spend Sunday with us. Among them was a Justice, who had a great deal to say about the boundaries of our district, making many complaints against our Hottentots' cattle, for trespass on their neighbors' pastures. We know well the bottom of all these complaints, and that envy and jealousy are the sole causes for this accusation. Brother Marfeld told him that in Holland, and also here, Sunday was kept for the worship of God, and not employed in settling worldly affairs, he should therefore rather come at another time. This he did, and on examination found every thing to his satisfaction.

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On the 14th we whitewashed our house. The Hottentot women were very diligent at this work, for joy that a European Sister is coming to live with them.

On the 17th, being Ascension-Day, the baptized and candidates for baptism met in the morning, when, after a short exhortation, we adored our Lord, as seated now at the right hand of the Majesty on high, as our compassionate Highpriest, there to intercede for us. At ten was public preaching, and another meeting at three in the afternoon. On the 8th, we had a visit from the former Landdrost of Stellenbosch.

On the 20th at night, Brother Kuehnel arrived, and acquainted us with the approach of Brother Kohrhammer. In consequence of this information, Brother Marfeld and a great number of Hottentots set out to meet him, as described above, in his own report.

On the 22nd, we had a meeting with all the baptized Hottentots, to welcome Brother and Sister Kohrhammer, and kneeling down, thanked our Savior for his grace and protection granted to them on their passage, and for bringing them safe to us. A spirit of joy and gratitude prevailed among all our people on this occasion.

On the 26th we partook of the Holy Sacrament, and the Hottentot woman Eyda was confirmed for the first enjoyment of it. The festival of Whitsuntide was celebrated with a powerful sense of the presence of our Lord and his Spirit among this congregation, to which several visitors bore testimony, who attended all the meetings.

On the 31st, we had a large company of visitors, who spent the day and night with us, were present at the evening service, and much struck with the singing of the Hottentots. Mr. Teunis was amongst them, and bid Brother Kohrhammer welcome, assuring us of his regard and willingness to serve us to the utmost of his power.

June 1st, the abovementioned company, having taken a view of the place returned. On the 3d, being Trinity Sunday, Brother Marfeld preached to a numerous and attentive auditory, among whom were some white people and a neighbouring farmer, Mr. Mosey, who is our friend, and disposed to serve us on all occasions. In these days, one of our baptized Hottentots, Matthew, lost one of his oxen by a wolf, which tore the poor animal in a shocking manner. We could not help remarking, with what exemplary resignation the poor man bore this untoward, and to him, very serious accident. One of our boys, one night this week, caught two porcupines by the help of our dogs, large enough to furnish us with several plentiful meals.

On the 4th, we began to provide ourselves with fuel for the winter, for the cold is very piercing about this time. We also commenced the daily schools, according to our winter-regulation.

Having procured a waggon, we find it of great use. It has been twice to the Cape-town, and brings our firewood from the forest. On the 6th, Sister Kohrhammer spoke with all the Hottentot women individually, for the first time. Brother Kohrhammer, having Brother Kuehnelt for his interpreter, spoke in the same manner with all the men.

We were in these days diligently employed in our garden, and hope we shall be able to raise all the garden-stuff we want for our house-keeping. On the 8th, though the cold was severe in our valley, we saw much lightning beyond the mountains. The 10th, being Sunday, we had fewer strangers at the chapel than usual, the great quantity of rain, which has fallen of late, having caused the rivers to swell to such a degree, that the people could not cross them. Brother Marfeld preached upon the epistle, and in
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the afternoon we had the usual meeting with our baptized Hottentots. On the 11th, a child was baptized, and on the 12th in the evening, at seven o'clock, eleven adults received holy baptism.

Brother Kuehnel spoke first on the words of John xv. ver. 4, admonishing the candidates to abide in Jesus, that through His grace and power they might bear fruit well-pleasing to Him. Brother Marfeld then baptized two, Brother Kuehnel four and Brother Schwinn five, each receiving a particular baptismal name. The heathen Hottentots are often called by christian names, such as, John, Hannah, Sarah, &c. but when they come to be baptized, they generally receive another, which they afterwards bear. This adoption of christian names is so common among them, that they even bestow them upon their cattle, and it appears singular enough to a stranger, to hear a heathen Hottentot driving his team with ten or twelve oxen, addressing them constantly by the christian names of John, Andrew, Michael, &c. &c. each beast knowing exactly his own name and answering to the call.

On the 14th, Sister Kohrhammer visited a baptized Hottentot woman on her sick-bed, who made a very humble declaration of her faith in Christ, at the same time confessing her want of obedience and love to Him with great contrition and sincerity.

On the 15th, the Brethren Kohrhammer, Marfeld and Kuehnel, with Sister Kohrhammer, went out early to visit some neighbours. About noon they arrived at Mr. Teunis' house, where they were cordially received. An English lieutenant was there, commanding eighteen dragoons, who had been on a visit at Bavian's Kloof, and knew us. At dinner the conversation turned upon some late occurrences, particularly the expulsion of the Missionaries from Bavian's Kloof

Kloof in the year 1796. Mr. T. began to excuse himself, and when his wife observed that in the affair of the rebels he ought to have exerted himself more, he alledged, that he himself was surrounded and threatened by thirty of them, and in danger of his life. He added, that the Missionaries ought not to have fled. Brother Kohrhammer recapitulated the circumstances attending their flight, showing that they could not act otherwise; when in the midst of the conversation, Mr. W. came in, who was the most active in expelling them. After he was seated the same subject was resumed. Brother Kohrhammer proceeded to state, that it was a very mistaken idea, that the Brethren had slyly crept into the country, with a view to obtain power and influence among the Hottentots, for they had been openly acknowledged and received by the Dutch government, and were known and protected by the British, as people who had no other view than to preach the gospel to the Hottentots, and lead them to the knowledge of their God and Savior; that their dwelling and whole œconomy was open to the inspection of all, friends or foes, and they need fear no scrutiny concerning their manner of teaching the Hottentots. He likewise answered the objections urged to "making Christians of them," and asked, "what the farmers had lost by it, or which of the two they liked better in their service, the heathen or the baptized." The farmers present frankly declared, that they would much rather employ such as believed the gospel, and Mr. W. expressed his being heartily ashamed of the part he was obliged to act, but excused himself with having been forced to it by the rebels. Brother Kohrhammer then shook hands with him, and said that all old things should be forgiven and forgotten, that all had happened as God had permitted, for wise purposes and for his glory, and that the Missionaries desired nothing more

than to live in good harmony with all their neighbors. After taking leave of this company, the Brethren rode to Harte-beest Craal, where our late venerable Brother Schmidt built his first dwelling, of which some fragments still remain. The whole scite is overgrown with wild clover. A Mr. Herrman is now in possession of it, and hitherto took a pleasure in preserving the old ruins, showing them to visitors; but now he finds it necessary to add all the land to his garden. We felt much interested in visiting this spot.

On the 17th, we were obliged to mention to the congregation, that two of our baptized had forfeited their privilege to belong to us, on account of deviations by which they had given public offence. Brother Kuehnelt, who with great earnestness and grief of mind announced this painful occurrence, added, that if there were any, who after professing to believe in Jesus and receiving holy baptism, intended to live after their former lusts and the ways of the heathen, as slaves of sin and the devil, they should only tell us so, and if we found this disposition to be general, we would take up our staff, leave all, and go to some other people; for we were not come hither to collect a congregation of Christians in name, confessing Christ with their lips, but keeping their hearts far from him, but to serve the few who would be true and living followers of Jesus. A general and loud weeping commenced, and the impression made on the congregation by this occurrence and address was great, and we hope salutary. At the close we knelt down, and with many tears commended this congregation, and also the two straying sheep to the mercy of God.

On the 23d, we had a conference to consider of the enlargement both of the church and our own dwelling, both having become by far too small for our present wants. After maturely weighing all circumstances, though we found

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our ability not equal to the labor and expence of such an undertaking, the urgent necessity of the case appeared so great that we could not but resolve to take steps towards it, in the name of, and reliance on, the help of God, who in so many instances has extended His bounty and mercy towards us, far beyond our thought and expectation.

We herewith close our Diary, and recommend ourselves, and the mission under our care, to the kind notice and prayers of all our dear Brethren and friends every where, and remain,
Your very affectionate Brethren,

H. Marfeld, D. Schwinn, J. P. Kohrhammer, J. Kuehnelt.

VARIOUS ACCOUNTS.

1. Brother John Renatus Verbeck, of whose visit to the Brethren's settlements in the West India islands mention has been made above, returned in the beginning of September to Bertholdsdorf, and made a pleasing report of his transactions and of the state of the several missions in those islands to the Elders' Conference of the Unity.

In Antigua, 280 adults and 170 children were baptized in the year 1797, in the three settlements at St. John's, Gracehill, and Gracebay, and 234 were admitted to the Lord's supper. In St. Kitt's 152 adults and 79 children were baptized during the same period, and in both these islands the work of God continues to flourish. From Barbadoes and Jamaica the latest accounts are likewise encouraging.

2. From Surinam letters have been received, by way of Philadelphia, dated, May 26th. Most of our Brethren and Sisters in that country had been ailing, and some grow old and infirm, which makes them very desirous to receive assistants in their labor. The present troubles however have hitherto prevented any attempts to send them help.

3. Brother Shirmer and his wife destined for Tobago, sailed from Portsmouth November 21st, with a convoy
going

going to the West Indies, with which also several ships from Bristol intended to sail. On board one of the latter, were Brother Waller and his wife, with Sister Grant, and two methodist Missionaries, going to the West Indies. Having made four fruitless attempts to sail from Bristol, they at last, on the 19th of November, put to sea, but were driven by contrary winds into Milford Haven. The wind shifting, they sailed again on the following day, but were overtaken by so violent a storm, that the ship became unmanageable, and after driving at the mercy of the waves for some time, struck on a rock near the harbour of Kinsale in Ireland. From three till seven in the afternoon they expected nothing but to be swallowed up by the waves, being about 200 yards from the land, when the ebb tide afforded them an opportunity of getting on shore. But no sooner had they discovered a possibility of escape, than a gang of robbers rushed upon the ship's company, with knives and hatchets, and fell to plunder them and the wreck, threatening even the lives of all on board. At that instant a party of soldiers approached, and commenced a firing upon the robbers, by which five of them were killed. In the midst of this horrid scene, the passengers effected their escape to Kinsale, having saved nothing of their property but what they had on their backs. The ship was entirely lost.

4. By letters from Brother John Ettwein, at Bethlehem in Pennsylvania, we learn, that Brother John Heckenwaelder, who went to the river Muskingum with a view to make the needful arrangements for the re-establishment of our Indian mission there, arrived safe on the 18th of June in company of several Indian Brethren, and was busily employed in clearing the place where formerly Gnadenhuetten stood. Brother David Zeisberger, with Brother Mortimer, and about thirty Indians, were to follow them in the beginning of August, from Fairfield in Canada.